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Rector St. Peter's Church, Butler, Penn.



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Editorial Notes.

Once more we are obliged to obtain enlarged quarters for the accommodation of the steadily increasing business of our New York House. We consider ourselves particularly fortunate in securing the commodious and convenient premises, No. 112 Fifth Avenue (Judge Building, cor. 16th Street), which we occupy at once. This large store, with its connecting ware-room and improved shipping facilities, will enable us to attend to our growing trade with even more promptness and completeness than heretofore. To our numerous friends, whose liberal patronage has made imperative this new move, we extend a most hearty invitation to call at our new quarters.

A very considerable interest, both at home and abroad, has been awakened by the announcement of our new series of Daily Bible Readings, edited by Major Whittle. As this series is to extend over a period of seven years, it seems to be a proper time to urge our subscribers to call the attention of their friends to these Readings, and to the importance of beginning at once. We have already received subscriptions for the full course of seven years.

It has been well said that there is no greater center whence to come in vital contact with more phases of the world's life, or with more varied forms of the church's work than in Chicago. The worldly side has been pictured with skill by the New York Sun in a recent editorial advocating the closing of the World's Fair on Sunday. It says: "It is a town sunk in materialism. From Monday morning until Saturday night the people are engaged in a herem-scaram, helter-skelter, pell-mell chase for the things of this world. Even on Sunday they cannot rest from the hunt, for they seek to keep up the excitement in a mad rush after pleasure, forbidden or otherwise. As a day of rest and quiet already Sunday has almost ceased to exist in Chicago. It is the wickedest day of the week in that wicked town. Chicago needs only the precedent of the Sunday opening of the Fair: to abolish every feature of the American Sunday as it has descended to us. It needs only such an impetus to send it down even deeper in the mire of materialism than it now is; for Chicago does not want to rest. It counts twenty-four hours'

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rest as time lost from its all-absorbing pursuit of gain. Chicago more than any other community in the Union, if not in the civilized world, needs to be reminded that a man's life consisteth not in the abundance of his possessions, for the life is more than meat and the body more than raiment."

* *

The World's Fair is, however, not to be opened on the Sabbath. Our legislators, with the moral sentiment of the community behind them, have decreed otherwise and the decree will stand.

* *

The Christian people of Chicago are, however, fully awake to the increasing dangers of a World's Fair, and on every side we hear a plan to meet the danger. Among the many agencies at work is the Chicago Evangelizing Society with its large corps of experienced workers. We ask the special attention of our readers to its call for help in our Bible Institute Department in this issue.

* *

One of our keenest secular papers has recently had occasion to note the effects of a revival work under Rev. J. Wilbur Chapman. It says with freshness and frankness:

"The remarkable religious revival which has been going on in Peekskill, and under which five hundred souls were converted within twelve days, does not seem to have been influenced adversely or obstructed in any way by the racket that is raised in our times by Doubtters, Infidels, Ingersollians, agnostics, Renanists, higher critics, Huxleyites, theosophites, positivists, spook-provokers, scoffers, or rationalists. These people make so much noise and hold so many blow-outs that a careless observer might be led to suppose that they had got control of the world or would soon get control of it. Let them go up to Peekskill and ask themselves the question which a Georgia Congressman asked some time ago, when unable to tell where he was at. They will find out they don't amount to as much as they think they do.

* *

"Peekskill is a place of intelligence, the residence of sound-minded American people, who, while knowing all about the skeptics now at large, retain their faith in religion. We believe that the eminent Colonel Ingersoll himself has campaigned up there, and yet, after his assaults upon all religion, we hear of this amazing religious revival. In Peekskill there are, a celebrated academy, a scientific school, several private institutions of learning, plenty of public schools and Sunday newspapers; it is a great place for railroad trains and steamboats, for business and manufactures; it is renowned as the birthplace of Dr. Depew; and yet we behold there the revival that began there last month, that has touched the very soul of the place, and that is yet in progress. We guess that the anti-religious squads are not as strong as the religion to which they offer battle."

* *

The name of the president of the Fleming H. Revell Company appearing among the officers of the World's Fair Hotel Endeavor, many inquiries have been received regarding the Hotel, its character, accommodations, terms, etc. Such inquiries becoming now so numerous, it seems absolutely necessary to make this general statement. Before giving his endorsement to this effort, Mr. Revell gave the enterprise most careful attention. He examined the buildings, now nearly completed, the conveniences to be added for the comfort and safety of the guests, and, knowing well the gentlemen connected with the undertaking, felt warranted in giving this effort his sympathy and support. Certainly visitors may feel assured that all representations made may be implicitly depended upon. The aim to give guests a Christian home during their visit to Chicago, is one that cannot fail of appreciation. A descriptive booklet giving all needed information may be had free by addressing, C. B. Holdrege, Secretary, 100 Washington St., Chicago.

Our Meditation.

THE WORK OF THE HOLY SPIRIT.

When Adolphe Monod was lying on what proved to be his death-bed, one day in much weakness he uttered a few words, which gave in a concise form the truth respecting the work of the Holy Spirit in connection with the church. He said, "All in Christ; by the Holy Spirit; for the glory of God; all else is nothing."

Mark the words, "All in Christ; by the Holy Spirit." Not apart from the Holy Spirit, but "by the Holy Spirit," for as the cogs in the mill-wheels move each other, so the Holy Spirit works with Christ, and Christ with Him; hence the Holy Spirit's working is Christ working, and Christ's working is the Spirit working. And yet they are distinct although they are one. Does not Christ bring this out in those precious and powerful words, that are as sweet-smelling myrrh, which He uttered to His disciples when He was gathered with them in the upper room? He said, "I will pray the Father, and He shall give you another Comforter," or as the margin of the Revised Version brings it out, "another Advocate" (John xiv 16). The disciples thought that Christ's leaving them would mean loss, but He tells them it will be gain, for He will send the Holy Spirit (John xvi. 7) to look after their interest down here, while He will be looking after their interest up in heaven, in preparing a place for them; so that, not only will they have Another to take His place, but He will be for them as well.

It seems to me that the whole work of the Holy Spirit in connection with the church may be summed up as follows:—

The Holy Spirit has come to make the Person of Christ a living Reality to us, and to cause the facts of His Life, His death, His burial, His resurrection, His ascension, His position at the right hand of God, His coming again, and His presence with us in the power of His love, the exercise of His offices in the fullness of His grace for us, and the titles He bears toward us, to be beneficial to us, and to be a blessing to others through us.

REV. F. E. MARSH.

with our inmost life that the heart seems often unable to believe that they are not inseparable from it, that the time will really come when the children of men who have come to the Lord's shadow, who have really fled to the Lord's refuge here, will really hereafter, and for ever, experience nothing but the eternal feeling of intense and unmingled joy. Yet so it is. "They shall obtain joy and gladness, and sorrow and sighing shall flee away. The sufferings of the present time are not to be compared with the eternal and exceeding weight of glory." The servant enters not into his Master's mercy only, but into his Master's "joy." He is "presented before the presence of His glory with exceeding joy."

REV. H. C. G. MOULLE

HONEY FROM THE ROCK

Our appreciation of good things largely depends on their contrast with their surroundings.

God promises vineyards from the wilderness, and honey from the rock—indicating, under both figures, that those "Dispensations" which have in them most of the painful and severe, the dreariness of the wilderness and the hardness of the rock, are both designed and adapted to yield to their subjects an abundance of the very choicest of spiritual provisions. Yea, you must go to the wilderness for vineyards and to the rock for honey. Not that there are no vineyards except in the wilderness, and no stores of honey except in the rock. The vine will grow in the sunny vale, and the bee find and deposit her treasures in the luxuriant garden; for religion is adapted as much to prosperity as adversity. But we take comparatively little note of the vice amid a hundred other tokens of fertility, and the honey is almost unnoted when every luscious fruit is offering itself abundantly. The worth of the vineyard is felt when met with in the wilderness, and the honey to be appreciated must be found in the rock.—Rev. Henry Melville.

THE RELATIVE HEIGHT OF THE HILLS.

Life is only estimated aright by reference to the highest standard.

The low foot-hills that lie at the base of some Alpine country may look high when seen from the plain, as long as the snowy summits are wrapped in mist, but when a little puff of wind comes and clears away the fog from the lofty peaks, nobody looks at the little green hills in front. So the world's hindrances, and the world's difficulties and cares; they look very lofty till the cloud lifts. And when we see the great white summits, everything lower does not seem so very high after all. Look to Jesus and that will dwarf the difficulties.—A. MacLaren, D. D.

THE UNIMAGINABLE BLESSEDNESS OF HEAVEN.

Such it is in its everlasting freshness; in its undimining brightness; in its perpetual succession, which yet it is the same. Nothing, still nothing, but joy; pleasures, not pleasure only, but pleasures, for evermore; an inexhaustible fountain still pouring out what will make each sensation of the eternal life a thrill of exceeding joy.

It is easy to speak of; it is much more hard to grasp as a living hope. Sorrow, trial, care; losses, changes, fears; the anguish of sin in the saints themselves; these things are so inwoven

"Risen with Christ."

BY CHARLOTTE MURRAY.

"Risen with Christ," released from condemnation.
Born in His everlasting arms of love
Strait from the dreadful grave of sin's corrup-
tion.
Up to the holy courts of God above.

Made one in Christ by such a perfect union.
Sought our mortal home where He, now our Head;
He is our life, and we in Christ abiding.
Can never more be numbered with the dead.

Then let us know whether He would have us,—
To live the region of tormenting care,
Or to our mortal home where He, now reigning,
Loves that our spirit should to Him repair.

Can, the time when He in power returning,
Shall bid, with and in spirit, all unite.
Then forward, care, one that farewell forever,
For that is ours, our Lord, our Life, our Light.

Easter.

BY THE LATE BISHOP PHILLIPS BROOKS

I am He that liveth, and was dead, and becom-
e alive for evermore."

There is only one subject for to-day. Upon this morning, when the grave was broken and Jesus Christ arose. His resurrection with all that it means for us most claim our thoughts. Instinctively the minds of all men turn that way. I think that many men who could not help hesitating if you asked them whether they really believed in the historical fact of Christ's arising from the dead, and men whose whole habit of thought is material, bound up with forces that the eye and hand can measure, still feel a certain sense of exaltation, the leaping of some unknown spiritual possibility when Easter morning opens on the earth. It is something that mortal men have been even to imagine an immortality, and to find pleasure in telling one another that out at least of all the billions who have died and been buried has broken through the tomb and lived upon the earth again. I am sure that many men, blindly believing, who could tell little of what the Resurrection really means, have yet got at the heart of its meaning this morning in a sense of freedom and openness, of the largeness of life and the liveness of God, which they have not felt, perhaps since 1331 Easter Day. Easter is something for this, that it seems to take its most stupendous thoughts and through the familiar personality of Jesus bring them to men's apprehension and affection. "Christ is arisen!" Men say to one another, "Arisen!" Do we know what it means? The one invincible power of the world conquered! The one inevitable fate of man avoided! Dea, tasted and then laid

aside like a cup that the lips would not drink! The most inexorable of natural laws, as we call them, broken through! Life and divinity claiming their pre-eminence! These are stupendous thoughts. And yet our souls are holding them to-day. The very children have taken these stupendous thoughts into their simple minds. They have been made real to us through the personal experience of Christ whom we love, and they have been translated by our own instincts and the prophecies of our own needs. It is to those who have gone up the path to the empty tomb full of love for Jesus that the great truth of His resurrection has been shown, and their own trust longings have been made beautiful and clear. Just as these flowers have taken the infinite and mysterious forces of nature, and put them into these clear shapes of visible beauty, so Easter, the flower of the year, takes the immeasurable truths of life and immortality, and holds them to us in a beauty that we all can see and love.

"I am He that liveth. That word 'liveth' is a word of continuous, perpetual life. It describes the eternal existence which has no beginning and no end, which, considered in its purity and perfection, has no present and no past, but one eternal and unbroken present,—one eternal now. It is the 'I Am' of the Jehovah who spoke to Moses. 'He that liveth' is the Living One; He whose life is The Life, complete in itself, and including all other lives within itself. My dear friends, if anything has come to us to make us feel what a fragmentary thing our human life is, I think there is no greater knowledge for us to win than that the life of one who loves us as Christ loves us is an eternal life, with the continuance and the unchangeableness of eternity.

"I am He that liveth." He declares continuous, eternal life. There is a large, long life that is not transitory. When we know that, then just as the children's lives set themselves into the life of their father which seems to them really eternal; just as the leaves coming and going, growing and dropping, find their reason and consistency in the long unchanging life of the tree on which they grow; so our lives find their place in this long, unchanging life of Christ, and lose the vexation of their own ever-shifting parts and futures in the perpetual present of His being. It is the thought of an eternal God that really gives consistency to the fragmentary lives of men, the fragmentary history of the world. A Christ that liveth redeems and rescues into His eternity the weary, compulsory lives and works of His disciples.

But this is not all. Still the description goes on and unfolds itself, "and behold I am alive for evermore." This existence after death is special, and different. It is not a mere reassertion of what had been already included in His great word, "I am He that liveth." It is something added. It is an as-

surance that in the continued life which has once passed through the experience of death there is something new, another sympathy, the only one which before could have been lacking with his brethren whose lot it is to die, and so a helplessness to them which could not otherwise have been, even in His perfect love. This new life,—the life that has conquered death by tasting it, which has enriched itself with a before unknown sympathy, with men whose lives are forever tending towards and at last all going down into the darkness of the grave,—this life stretches on and out forever. It is to know no ending. So long as there are men living and dying, so long above them and around them there shall be the Christ, the God-man, who liveth, and was dead, and is alive for evermore.

A living Christ, dear friends! The old, ever new, ever blessed Easter truth! He liveth; He was dead. He is alive for evermore. Oh, that everything dead and formal might go out of our creed, out of our life, out of our heart to-day. He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh, if we could only lift up our heads and live with Him, live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud, and the letting of the life out to its completion.

Nineteenth Century Preaching.

BY THE RT. REV. MAURICE S. BALDWIN, D. D.

BISHOP OF HURON

PART I.

We need a ministry that believes in Jesus Christ. I mean by this, a ministry that believes in Jesus Christ against the whole world; that not merely believes that Jesus Christ is a power, or even a great power, but that all power in heaven and earth is His; that He is before all things, and by Him all things consist; that He is not only King, but King of kings, and Lord of lords; that believes when it enters the pulpit, Bible in hand, to uplift Christ as the infinite salvation of God, a blessing not only may, but must follow, because He is the power of God, and because this is the hour when the dead shall hear the voice of the Son of God, and they that hear shall live.

This is the ministry we need, not one that, as has been well said, to step out on the deep blue of God's promise and trust, bears the whole world derides; not afraid to stake the awful irrevocability of Christ's word against the despair of a nation, and to rejoice in the sunlight where the world sees only the blackness of the storm. Oh, we need always to be wrapped around in the very folds of the Re-

deemer's garments, to realize Him so personally present, that above us we can see His glorious form towering up into infinity; divinity; His head crowned with many crowns, and shining above the brightness of the sun; bosom to us, as the Rock of Ages upholding the whole church with the omnipotence of His power; around us, as the hills are about Jerusalem, that we being encircled with His presence, may be saved from all our adversaries, and rest in the fullness of His peace.

The painful absence of such faith causes many to practically banish Christ from their discourses. Never having themselves witnessed the transforming power of the gospel of Christ when preached in the fullness of the spirit, and seeing congregations doze and nod over sermons which they themselves thought good, but which were destitute alike of fire and of the Holy Ghost they have ceased making even an effort to evangelize, and now seek only to interest or excite. To effect this result every unsanctified method is adopted, the arts of oratory, the questions of politics, the subtleties of science, anything, everything in fact that may be supposed to interest a congregation and stimulate their flagging attention. The truth is, men have grown ashamed of their Master and His blessed gospel, not so much because they do not love Him for many of them really do, but because that glorious word "Gospel" is absolutely divorced in their minds from that to which God inseparably joined it, namely, power. "Give me only fire enough," said Bernard Palissy, "and these serpents will become indelibly fixed on this cross." "He's mad," screamed his derisive neighbors—"he's mad." "More fire," shouted the determined man—"more fire," and to-day the name of Palissy is the synonym over Europe and America for determination and success. I say the same: more Christ, more Christ; and you will forever burn His glorious name into the dull, cold hearts of men.

We need a ministry baptized by the Holy Ghost and with fire. There is no subject before the church of Christ to-day of such tremendous import as this. What the church needs most—more than gold and silver—more than social influence—more than all with which this world can dower her—is the personal power of the Holy Ghost. While lingering at Calvary, the church has forgotten Pentecost; while mourning the absence of the dear Lord, she has not rejoiced in the presence of her blessed Comforter. To use the powerful language of the late Adolphus Monod, "The church has unlearned the Spirit." As a general rule we do not see that it needs the whole word of God the Holy Ghost, to explain and bring home to the heart the work of God the Son. Doubtless the disciples thought none so meet as they to go forth and preach Christ at the time of His departure, that the

Lord positively forbade them: "Tarry," said He, "in the city of Jerusalem until ye be endued with power from on high." All the historical facts of our Lord's life were clearly before them, but they did not understand their spiritual import and value. They did not grasp the substitutional character of His sufferings, the preciousness of His blood, and spirituality of His kingdom, or the nearness of His future coming. They wanted light, they wanted power, and these were supplied in the coming of the Holy Ghost. It is the same now. If all the men who press forward for the ministry would only wait until they were endued with power from on high, the church would shake the world. All the learning of the schools, however subtle, however profound, cannot supply this power; the Holy Ghost we must have, we ought to have, and let us register our fixed determination, we shall have. A minister enters the pulpit with the idea of preaching Christ. He has the facts concerning Christ, but not the light to illuminate nor the power to enforce them. He consequently fails, and the congregation is glad when the sermon is over. It is like a professor giving his students a lecture on botany at midnight. Gentlemen, he says, if you will enjoy stoop down and feel these flowers, you will perceive how exquisite is their structure, and how various their growth. But botany cannot be studied at midnight without the Holy Ghost. Preachers speak of a Christ, but their congregations do not see Him, of his exquisite loveliness, but they do not comprehend it. All is dark; midnight is about them. What is needed is Light, Life, Power, and these three are in the Holy Ghost.—*From "Papers on Preaching," F. H. Revell Co. 1750.*

Laymen's Prayers.

BY REV. T. S. MCWILLIAMS.

Nothing is too sacred for criticism these days. Even the public prayers of the pulpit, and especially those of the mid-week prayer meeting, do not escape. They are often commented upon—sometimes ridiculed—not only by those who fear not God nor regard man, but even by those who claim to be Christians and ought to have some reverence. "Mr. A.'s prayers are always the same;" "Bro. B. prays for everything in general, but does not seem to want anything in particular;" "I can go to sleep at the beginning of the prayer meeting, and if something arouses me and I catch a sentence, I can tell instantly how far he is from the end;" "Deacon D. can dive down deeper, and stay under longer, and come up dryer, in prayer, than any man I ever heard." Such are some samples of the comments upon prayers that we have heard. Of course we deplore the irreverence of them, but we must

also acknowledge and deplore whatever of ground there may be for such comments. Many pastors have doubtless asked themselves how they could remedy the evil. Obviously it can not be done merely by lecturing the people on the sacredness of prayer, and the duty of patience and reverence. That might shut their mouths for a time, but it would not stop them from thinking, and it could not be long until the heart would get so full that the mouth would have to speak again.

With the hope of helping his brother pastors the writer would suggest a few things that have aided him in the solution of the difficulty. Perhaps it can not be more briefly or clearly done than by describing a prayer meeting.

An opening hymn was sung. The pastor led in earnest prayer for the presence and guidance of the Holy Spirit, confining himself almost entirely to this one petition. After singing again it was observed that the stormy evening had kept a number of the people from the meeting. Mr. A. was asked to pray especially for the absent ones. The set prayer would not meet the case. Without great difficulty to himself and to the great relief of many, the set phrases were in large measure altered, and a short, earnest prayer for the absent offered. After singing two verses, it was remarked that the church had recently been greatly rejoiced by a large accession to the membership. Bro B. is asked to pray for these, "many of whom we are glad to see present with us." He begins by acknowledging that God knows the multiplied wants of His many creatures, and that they would specialize their prayers now in behalf of those who had recently entered upon the Christian life. (He was the one who had been criticised as praying for everything in general, etc.)

A few verses of Scripture were read, and the pastor delivered his address. The topic had been announced the preceding Sabbath: "How to teach our children to observe the Lord's Day with delight." It was announced that after singing there would be time for a few brief, pointed remarks. The subject was one of lively interest, and a profitable discussion followed. The requests for prayer, which had been placed in the boxes, were read, and Deacon D. was asked to lead in prayer for these. The time for closing had almost come, and the prayer must be brief. A hymn and prayer rounded out the too short hour.

Montreal, Canada.

Christian people should cultivate the habit of giving a candid and sympathetic bearing to what is said in the pulpit. You will make your preacher a better preacher thereby. He will take greater pains in preparation than ever, that he may deserve your attention. All can help in this way. The poorest can render more assistance than they think.

Three Things in Soul Winning.

BY A. P. GRAVES, D. D.

Reader, did you ever win a soul to Christ and eternal life? If so you did three things. You brought that soul to Jesus.

TO BE SAVED

from sin, from the consequences of sin, from hell. Only to think you have saved a soul of whom the divine Lord said, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Yes you have saved one soul—worth more than the commercial value of the whole world. What a task, a possibility, and a privilege. If you have done this work of saving one soul you have done a glorious thing. Another thing you have done has been to form a

PARTNERSHIP WITH ANGELS

in holy rejoicing. God's word tells us that angels in heaven rejoice over repenting sinners. Then when you lead a sinner to repent you not only bring joy to his soul and your own soul, but cause the heavenly arches to ring with shouts of joy by the angelic throng. Do you realize, dear reader, that this is a possibility with all saints to join hands with angels in the great work of soul-saving? Is it not strange that by all evidence so few saints in our churches have a love to enter into such a blessed work? Still another thing is, you put one star in the

DIADEM OF JESUS

if you win a soul to know him. Is not this glorious? When we think of the great mercy He has shown to redeem us from sin and hell, can we do less than to seek every day and by every opportunity to bedeck His crown as the King of kings with bright stars? Let every child of God then who reads these lines earnestly engage in the work as never before.

"Sweet is the work
My God, my King."

Hope.

The difference between drudgery and joyful work is made by hope. It is the most blessed of task-masters. He who works with hope before him knows not fatigue and feels not pain. He who works without it is a slave lashed to his toil by an inexorable and tyrannical necessity. The farmer after his harvest one furrow, his boy toils in the next one. The work is an almost unendurable burden to the boy, who is without foresight; it is no burden to the father, for hope stands before him and points to a vision of autumnal glory with waving grain and well-filled storehouses. Hope makes the difference between the nurse

and the mother. The one toils in menial tasks, because her daily bread depends upon her daily fidelity. The other looks forward, sees the girl budding into a beautiful womanhood, the boy into a refined manhood, and gladly endures. Blessed is the Christian who works cheered by the sure hope of his Master's final victory. He cares little for the tears now, for he can look forward to the hour when he shall come to the harvest-home, bringing his sheaves with him. He bears easily the noise and the wounding of the battle, for he bears prophetically the music of victory, and knows that he follows a Captain who has never known defeat, and that the joy of victory, like the joy of harvest, shall more than compensate for all life's weary toil and all earth's strife and conflict.—*The Common People.*

Two Sermons.

It is fair to judge of a sermon, not only by the pleasure which it gives the hearer while listening to it, but by the abiding impression it leaves upon his mind. Two friends, on a recent Sabbath, went to hear two distinguished metropolitan preachers, and at the close of the evening were comparing notes as to the day's experiences. "I cannot exactly define the law in the morning's discourse," remarked one friend. "It was able, brilliant, and in a certain sense, spiritual, but it sent me home to speculate and philosophize over matters which heretofore I had accepted in simple faith. It unsettled old beliefs, and gave me nothing satisfying in return. But from the other sermon," he continued, "I came away with a great longing to get on my knees before the Lord and implore Him to make me the man He designed me to be, and then send me forth to wider service for the blessing of mankind." One preacher stimulated the mental faculties; the other quickened the soul's noblest aspirations. Which sermon was the better of the two? Which effect is most to be desired?—*Congregationalist.*

There is no action of man in this life which may not be the beginning of so long a chain of consequences as that no human providence is high enough to give us a prospect to the end.—*Thomas of Malmebury.*

The recent convention for observing the Sabbath, held at Pittsburg, Pa., attracted over four hundred delegates and many other representative citizens from different parts of the state. Governor Pattison delivered a powerful address at one of the sessions in favor of Sabbath observance.

WORK AT HOME.

Rev. M. S. Row, assisted by his wife, a vocalist, has just closed a very successful meeting in Elmira, N. Y. The services continued for five weeks with a growing interest. He is now conducting a union meeting in Clyde, N. Y., in which the Baptist, Presbyterian and Methodist churches co-operate. In view of the meeting all the business places are closed except Monday and Saturday evenings. Many are seeking Christ and the work promises a great harvest. On March 5th he will begin a union meeting in Corry, Pa., in which six churches will unite.

W. A. Bodell has just closed a twelve days meeting at Palton, Ill., in the Presbyterian church. The church, which was weak, was very much strengthened. There were seventy-eight conversions, a large proportion of whom were young men, largely due to the fact that the evangelist formerly was engaged in work for young men. A large proportion of them also were heads of families. Mr. Bodell at present is doing evangelistic work under the Presbyterian Synod of Illinois.

Mr. F. H. Atkinson, the evangelist, recently closed a three weeks series of meetings in Connersville, Ind. The Methodist and Presbyterian churches united. The meetings were of great profit both in quickening the spiritual life of the churches, in the conversion of sinners, reclaiming the backsliding and stirring up the community to an interest in religion.

Mr. Atkinson's preaching was faithful, scriptural, pungent and earnest, and yet the truth spoken in love.

He has a special gift for music that adds a great charm to his meetings and charms the people.

Mr. Atkinson impresses all as a sincere and earnest worker, and will do good wherever he goes.

H.

Connersville, Ind., March 2, 1893.

Rev. Terah Smith, of Canton, assisted the pastor of the First Baptist church, Paris, Ill., for twelve days in a special service. The work was blessed to the salvation of souls. Already twenty-nine have been received by the church for baptism, twenty of whom have been baptized.

Brother Smith showed himself approved unto God, a workman that need not be ashamed, and won for himself a warm place in the affections of the people of Paris.

R. W. BELL, Pastor.

Rev. N. C. McLean and wife labored in Detroit at the Detroit Avenue M. E. church during the past month with good success. Many souls have been converted and the religious pulse quickened.

Evangelist Geo. L. Barker and his wife, Isaac Meredith, have come and gone. But they used them to make an impression on the towns of Sharpsburg and Etna, which will never be blotted out.

The meetings began on Sunday, January 8th, and continued until January 29th, in the new building of the Young Men's Christian Association. Six of the evangelical churches uniting heartily in the movement. The pastors working hand to hand like one man. Mr. Barker's style of working is very favorable to the promotion of a liberal union spirit, and also to the attaching of the converts to the pastor and church of their choice.

The inquirers, of which there were some at every meeting, were dealt with personally by the pastors and Christian workers, resulting in nearly three hundred professed conversions. A very satisfactory indication of the work being thorough and complete is that, with very few exceptions, the young converts are seeking admittance into the various churches. And the harvest is not yet over, many persons being under conviction of sin, directly resulting from the visit of Jesus of Nazareth.

A most interesting feature in Mr. Barker's work is the power that the Lord has given him over the hearts of young men. Nearly a half of the professed conversions being of that class.

THOMAS THORNTON,

Gen'l Sec'y Y. M. C. A.

Sharpsburg, Pa., Feb. 19, 1893.

Rev. Joel Martin, evangelist, of Big Rapids, Mich., recently conducted a revival meeting of great power, in the Congregational church at Edmore, Mich. The Methodists united in the effort.

The country was deeply stirred, and many were converted.

Mr. Martin went from there to Eaton Rapids, Mich., where another revival was enjoyed.

Mrs. Martin labored in both meetings very efficiently, conducting special services for the young people, which resulted in much good.

Albion, Ind., has had a great revival under the leadership of Rev. M. E. Johnson. Over 100 converts have been added to the churches and the only saloon in the place closed up. Mr. Johnson is now laboring in Elkhart. His young son accompanies him as cornetist.

J. R. B. Arnold, with his floating chapel, recently closed a good work at Henderson, Ky. Over sixty conversions have been reported.

W. M. Dyer, of the churches, recently labored at Enosces at Cortland and Schenecady, N. Y. The churches have been crowded, a large proportion of the audience being young men.

Rev. Joel Bassett labored recently in the Franklin M. E. church, Breckton, Mass. Fifty conversions are reported.

Alexander Patterson.

For the first time in the history of the city of Defiance, Ohio, was a series of union evangelistic services enjoyed.

February 4th, Rev. Mr. Patterson met fifty or more Christians in the Y. M. C. A. rooms and there consulted on the proposed effort. Some were hopeful, others doubtful, but with this wise and judicious leader, many days had not passed before all doubters were hopeful.

Mr. Patterson was faithful in his presentation of the Word and almost tireless in his effort to secure an opportunity to present the offer of salvation to every one in the city.

Truly, he expects great things of God and attempts great things.

The all-day meeting was held Feb. 16th, and those who have been longest in Defiance, say that the city never was moved as now. A majority of the stores closed so that the clerks could have an opportunity to attend.

Large audiences greeted the evangelist at every service, and more than 250 signed cards saying that they desired to live Christian lives.

Mr. Patterson was ably assisted by his wife, whose voice was often heard in song and many were touched and led to accept of Christ by her singing.

They leave a host of friends in Defiance and many prayers arise that God may bless Mr. and Mrs. Patterson in their evangelistic work.

Mr. Patterson was in the First Presbyterian church, Chicago, the last week in February and began at Macomb, Ill., March 5th, all the churches uniting.

B. Fay Mills at Nashville.

B. Fay Mills, and his singer, Mr. John P. Hillis came to our city Feb. 16th and continued with us until Sunday night Feb. 26th, holding the services in the great Union Gospel Tabernacle. Great crowds went to hear the gospel preached and sang with simplicity and power. It was the first visit Mr. Mills has ever made to the South, but he announced himself well pleased with the results of his work here. From the first Mr. Mills grew on the people until it came to pass that the depth of impression was greater than any man had ever wielded over our people.

There were united in the movement, Methodists, Southern, Northern and German Baptists, Presbyterians, Cumberland Presbyterians, Christians and German Lutherans. Such a spirit of oneness in Christ has never been seen before in Nashville. It cannot fail to convince the doubter that Christianity is not made up of fighting sects, but of brethren in love.

As to results, it is impossible to estimate them at this writing. There were 1,600 cards signed expressing a desire to lead henceforth a Christian life. The churches that were in the alliance are receiving large additions to their membership. It will not be oversteating the matter to say that 1,000 people will be added to the churches on account of the meeting.

The observance of the mid-week Sunday was very general, nearly 1,000 business houses closed their doors during the hours of service, including some ten or fifteen saloons, that their employes might go to the Tabernacle.

The Christian people of the city received a tremendous uplift from the searching and helpful preaching of Mr. Mills, and thank God for sending him this way. We were impressed by the tremendous will power of the man, and the subjection of that will to the Holy Ghost, and the application of common sense to methods of Christian work which results in the effective organization through which he operates.

Ministers and laymen from all over middle Tennessee came to hear him and many declared that it was equal to a course of theological training to listen to him, and see his work. I do not think there was a preacher who listened to him, and came in contact with him, who will not be a better man and a more effective preacher because of it.

It is hoped that Mr. Mills will make other engagements in the South.

Yours truly,

JNO. R. HENDON,

Secretary Mills Ex. Committee.

Nashville, Tenn., March 4, 1893.

Evangelist C. W. Merrill, of Minneapolis, conducted union revival meetings in Burlington, beginning Feb. 21st and closing March 5th. Faithful preaching and wise administration throughout rendered the work, under the blessing of God, successful in the needed quickening of Christians and in the conversion of souls. One hundred and twenty-five signed cards signifying the desire to lead a Christian life. Permanent results will be secured through the earnest efforts of pastors and churches. Mr. Merrill begins work at Alexandria, Minn., March 5th.

Very truly,

L. A. PATTISON,

Burlington, Wis., March 5, 1893.

The Fremont (Neb.) Tribune, says:

"The interest in the Union revival meetings is surprising, and is also increasing, and there is every indication that the greatest religious awakening ever experienced in Fremont is at hand.

"On Sunday evening Union hall was densely packed with humanity seeking after truth and strength and consolation. As no more could enter it became necessary to close the doors. Then an overflow meeting gathered at the W. C. T. U. temple, but it was soon found inadequate in size to hold the people who came, and then they adjourned to the Congregational church which was soon filled to its capacity.

son and Mrs. Smith sang before the Congregational church assemblage, which was addressed by Rev. G. M. Brown, pastor of the M. E. church; Rev. N. Chestnut, pastor of the Presbyterian church and Rev. H. W. Tate, pastor of the Baptist church. The meeting was one of great interest, and resulted in much good for the cause."

Dr. Munhall at Worcester.

The prayer of the Lord Jesus Christ for His disciples, "That they may be one..... that the world may believe that thou hast sent me," has been answered in part at least in Worcester this past month. Early in December twelve churches in the South end united in an invitation to Dr. Munhall to lead them in union revival services. The invitation was accepted, and Dr. Munhall, assisted by Mr. Chesa Birch as cornetist and musical director, commenced labors Sabbath evening, Jan. 29th.

The twelve churches included one Methodist, one Church of Christ, one Presbyterian, three Baptist and six Congregational.

The limited seating capacity of the largest churches made it necessary to have on Sabbath meetings three outside meetings.

From the first the interest was marked, and at the end of the first week four hundred had publicly confessed Christ.

The Bible readings by Dr. Munhall, four afternoons of each week, were of especial value, and awakened a new and intelligent interest in the study of the Scriptures.

Dr. Munhall's clear, faithful, bold, yet loving presentation of the truth has greatly strengthened the churches and the pastors.

The closing meeting was held Sabbath evening, Feb. 9th, in Mechanics Hall, the largest in the city. It was packed to its uttermost capacity, and hundreds went away unable even to gain entrance to the door.

Over one thousand persons have been led to publicly confess Christ as their Saviour, and their names have been secured, and their place of residence and the church they attend, and they have been presented to the care of the pastors.

The children of God have been quickened, encouraged and strengthened.

A new and earnest study and love of the Scriptures has been provoked.

The members of the several churches have brought into acquaintance, freedom and fellowship.

The churches all over the city have received something of new life and help. Over three hundred of the one thousand who have confessed Christ, have been committed to the care of churches outside the twelve in the union.

Many who have not confessed Christ in public, as yet, have been awakened, and will, it is believed, soon openly acknowledge Him as their Saviour.

We hope that they, like Saul of old, will yet be met by Jesus, and soon be "preaching the faith they now seek to destroy."

Dr. Munhall and Mr. Birch leave the city with the warm and hearty love and commendation of all the pastors and co-workers.

GEORGE S. DODD,
Pastor of Piedmont Branch.

Worcester, Mass., Feb. 27, 1893.

The Tacoma Revival.

Rev. H. W. Brown, evangelist of Chicago, has just closed one of the most successful revival meetings ever known in the history of Tacoma. The meetings were held under the auspices of the First Baptist church, which has just completed and occupied a handsome church home—an edifice which is a credit to the society which here worships, and an honor to the metropolis of the new state of Washington.

The revival commenced on New Year's day, and in a few evenings the interest and attendance had increased to such an extent that the seating capacity of the church—about 700—was taxed to its utmost. There were Bible readings every afternoon and preaching services every evening—except Saturdays. The series of sermons included one special sermon for the women, another for the children, and several for men on "Social Purity," "Sowing and Reaping," etc. An infidel lecture sent in a series of questions and alleged contradictions of the Bible, which the Evangelist answered in a manner highly satisfactory to seekers after the truth.

■ The Rev. Mr. Brown in his afternoon readings has shown himself to be a great Bible student, and in his discourses proves himself a stalwart defender of the old-time religion and an eloquent expositor of the plan of salvation, according to the teachings of the Holy Writ. As the result of his labors over three hundred persons, including many adults, signified their intention of leading Christian lives. A number of tender scenes occurred during the progress of the revival, and although it was not a union meeting every congregation in the city was benefited spiritually by means of it.

S. Hartwell Pratt labored four weeks in the Third Baptist church, St. Louis. The pastor, Rev. W. R. L. Smith, writes: "The church is greatly strengthened and refreshed. I have never known so large a proportion of members to be so well drilled by evangelistic labor, and to express so earnest a desire for more consecration. No accurate count of conversions was attempted, yet it is safe to say that not fewer than one hundred and twenty-five persons gave themselves to Christ. The evangelistic instruction and drill that this brother is capable of giving to most of our churches and pastors, is simply invaluable. Mr. Pratt is now at work in Utica, N. Y."

Rev. E. P. Hammond conducted meetings for children in the Calvary church, Albany. The large audience room was filled with children, with a workmen, a coachman and several ladies. In the aisles to render assistance. The meetings were probably the most successful that Mr. Hammond has ever held. Several hundred gave their hearts to Christ at one meeting. Mr. Hammond is now in Chicago and expects to labor in several of the

Smiley and Alexander at Bradford, Pa.

The union meetings of the evangelical churches and Y. M. C. A. of this city, under the direction of these faithful brethren, closed February 22d, after twelve days of spiritual refreshment. We would gladly have had them tarry "many days," but the urgent invitation, accepted months before, from the pastors of Washington, Pa., prevailed.

Concerning Rev. Francis Edward Smiley, and his evangelistic work in Bradford, I cannot say less than this: "That coming to our city under peculiarly adverse circumstances, he not only avoided making any of the mistakes into which a less judicious person might so easily have fallen, but he won the confidence and aroused the conscience of all classes of the people.

One of our daily papers (certainly not suspected of any distinctively Christian bias) commenting editorially upon the "Smiley services," said: "Messrs. Smiley and Alexander came here as strangers, but soon made their influence felt through the power of consecrated talents, and the compelling force of tremendous spiritual energies." Again the same editorial says: "It is the evangelists' unstimulated earnestness, the entire effacement of self, and that undefinable something called 'personal magnetism,' as much as anything else that has caused the interest to steadily increase, and that has limited the attendance each evening only to the capacity of the building."

If I were to attempt to characterize Mr. Smiley as an evangelist, in a few words, I would say: He is a strong man (in body, mind and spirit), manly, after the manliness of Christ) and intensely earnest. Everybody will respect him wherever he goes. He holds the undivided attention of all classes. But he is above all a man whom "the common people will hear gladly."

MARTIN J. ECKELS,
Pastor First Presbyterian Church,
Bradford, Pa., Feb. 22, 1893.

Rev. J. Wilbur Chapman.

Peekskill has just been going through such a religious awakening as it has not known for many years. The six churches of the place united and obtained the services of Dr. J. Wilbur Chapman. Under the leadership of this powerful and earnest preacher, wonderful things have been accomplished. Between four and five hundred persons have expressed a desire to lead a Christian life at a men's meeting held in the Opera House, and crowded to the doors, forty men rose in response to the appeal of Dr. Chapman. This Opera House, the largest public hall in the place, was far too small to hold the crowd that gathered half an hour before the doors were opened. Almost every evening an overflow meeting was held in one of the churches near by.

On one afternoon the streets of the town almost without exception, were closed. This included the saloons, many of which had a placard in the window stating that the place was closed for the service of prayer. On this same "day of prayer" some seventy-five cottage prayer meetings were held from 8:30 to a. m.

Dr. Chapmat was assisted by Mr. and Mrs. Lowe, who reached many hearts by their singing. They also took charge of the children's meetings, at which hundreds of children were present, many of whom expressed a desire to be Christians.

The sermons preached in the afternoon were mainly addressed to church members and those who were present received more than one new idea of Christian privilege and duty. The good influences of these meetings cannot fail to be far-reaching. Union services are still held in the churches; and a people's meeting on Sunday afternoon in the Opera House. The work is going on. Peekskill has about 10,000 inhabitants and the evangelists worked here only twelve days.

CHRISTIAN A. CLAUSEN,
Pastor Baptist Church.

H. G. Smead.

H. G. Smead closed two weeks work at Ida Grove, Iowa, February 19th.

The afternoon and evening meetings were held in the Grand Opera House.

The 9 a. m. business men's prayer meeting, and the woman's meeting preceding the afternoon preaching service, were well sustained. This is considered to be the most noted spiritual movement Ida Grove has ever enjoyed. The business places closed at 7:30 each evening, and from that hour until the benediction was pronounced, very few were to be seen on the streets. Great benefit has been realized to the community by drawing the various churches close together in sympathy, and work, as well as by the salvation of many souls.

The plain preaching of the gospel by Mr. Smead and the singing of the same by the excellent chorus choir led by Mr. Anderson, proved the power of God unto salvation daily. All the evangelical churches receive accessions, and are greatly encouraged.

From thence Mr. Smead went to Wahoo, Neb., commencing February 18th.

The largest church building proved too small for the evening work.

The city has been thoroughly canvassed, and some of the non-church going are hearing the gospel for the first time in years. The outlook is good for a large harvest; as only one-third of the evening audiences are not professedly Christian. There are hopeful decisions daily.

Please let me say through the RECORD that I must cancel all engagements, and can not do any more evangelistic work until the fall. I am broken down with paralysis of nerves of the heart accompanied with nervous prostration. For the next half year my place will be the desert, where I trust to have much of my Lord's presence and shepherd care. The Lord bless all the workers.

In best bonds,

Geo. C. NEEDHAM.

1420 North 55th St., Philadelphia.

Moody and Sankey at Baltimore.

The second great revival meetings of these brethren in Baltimore closed with a series of remarkable meetings. The largest building in the city having a seating capacity of 5,000 was crowded to overflowing and hundreds turned away.

At the closing meeting in the great Cyclorama building, Mr. Moody preached to 5000 women and children and told them that the general meeting had paralyzed local church work. He urged all to go to their churches and work; that this was only the beginning, and that great good could be accomplished by spreading among the churches. He then preached a powerful sermon, the distinctive features of which were its gospel simplicity and the intense earnestness of presentation. The effect was tremendous; the vast audience sat motionless after he had ceased speaking, as if hoping for more. Baltimore was under the influence of the revival; the whole city was as quiet as a New England village on the Sabbath, not a place of business of any kind but was closed; the streets were free from people, except those who were going to or returning from church. The Sabbath was observed as scrupulously, from all external appearances, as in any city we ever saw.

One of the most remarkable meetings was that announced for hearing the experience of those who were converted in 1879 at the time of the former visit of the evangelists. One of these, Todd Hall, a detective, was notable. He was brought to conviction while slightly under the influence of liquor. When sober, he went to the police court and announced his conversion to the force, and asked them not to discourage him. He then went home and told his wife, who was entertaining some callers. He said he could not wait for visitors to leave, but must begin at once. He immediately knelt down, and asked, in a few broken sentences, for divine help. He told those present he did not know much about praying, but he could give the devil a Black eye." This man was transformed from the beginning, from one of the worst characters, guilty of all the sins that tempted him, into a Christian man. He began work among his associates, and a policeman told the writer that Todd always began Christian work with a criminal as soon as he had him under arrest, and never ceased work until compelled to leave him. Several men taken by him to the state penitentiary were converted through his influence on the journey. The conversion of this man, fourteen years ago, was worth more than all the expense, time and labor of the great meetings held in 1879.

There is a simple directness about Mr. Moody that goes right to the point and makes every sentence take effect. On the third evening at the beginning of his discourse he said: "I want to know to whom I am to talk to-night, so every one present who belongs to the church please stand." About one in fifty persons kept their

seats. "I thought so," said Mr. Moody, "I thought you were all church people, and so the people I am most anxious to reach are not here—I mean the non-church and working people. The latter are not the kind to go one hour ahead of time to a revival meeting as you do, and when they do get here they find you occupying all the chairs. Now I will tell you what I am going to do next week—I am going to have meetings for women in the afternoon, and for men in the evening. I want those men who employ girls and women in their factories to allow them to come to one of these meetings and not deduct anything from their wages for the time lost."

M. B. Williams in Wausau.

A great and important work has been going on in this city during the past few days, that has greatly changed its religious condition. Wausau is a place of about 11,000, with a large foreign population. Religious formality and infidelity have had such a strong hold here, that it has not only made Christian work very difficult, but has had a deadening effect on the churches.

Some weeks ago the churches united in inviting and urging Mr. M. B. Williams to come and labor with us, and we were the more anxious because of the success he had achieved in other Wisconsin cities. He consented to come. On February 2nd, we dedicated a beautiful and commodious Y. M. C. A. building of which our city is justly proud. Mr. J. R. Pratt, the state secretary, was with us and remained to work a few days with the churches, getting them in better condition until Mr. Williams opened up with us, February 28th, and continued for two weeks, three services each day. The day meetings were held in one of the churches, and the evening meetings in the large Alexander Hall.

It is perhaps too early yet to predict all the results, but it is certain that Wausau never before experienced such a revival. Untold good has come to all the churches. The Christian people have taken higher ground, and the consecration of the church has been something wonderful. It is difficult to tell just how many were converted, but many backsliders have returned and there will be a large ingathering in all the churches.

This city has been greatly shaken up. Mr. Williams' style of oratory is often of that dangerous sort of ridicule and sarcasm, but which he uses with wondrous power like a sharp, keen, double-edged sword that pierces the very heart. It is often bitter medicine but it cures. He points out to men their sins, that he may create a longing for a Saviour. And sometimes like the gods when those whom they would destroy they first make mad, so they who are saved are often made mad by the exposure of their sins. It is an agitation that purifies. It is a glorious victory and Christian work cannot but be more encouraging here in the future.

W. O. CARRIER,
Pastor of the First Presb. Church.
Wausau, Wis., March 15, 1893.

WORK ABROAD.

Mirza Abraham is a convert from Islam, whose steadfastness and Christian zeal in persecution are at present exciting not a little interest in Persia. He was arrested for preaching Christ. He was beaten and tormented and cast into prison. For three weeks he was in prison in Grootan, and afterward in Tabriz. He persisted in confessing Christ. He has won the heart of his jailer, receiving, in consequence, liberty to see his friends, read his Bible, and speak to his fellow-prisoners. He has won out of the eleven criminals in jail he has won over to Christ. Thousands of Moslems are having their attention thereby called to the claims of Christianity.

According to statistical tables prepared for the recent Bombay Conference, fifty-three denominations are carrying on missionary work in India, besides five women's societies of an undenominational character, and seven isolated missions. It them all are found 598 ordained missionaries, 783 ordained natives, 114 foreign and Eurasian lay preachers, 4,328 native lay preachers, 17,214 communicants, and 324,112 adherents (native Christians). The increase in nine years is 122,902 adherents and 62,059 in communicants.

A letter from Bishop Tucker is given in The London Times of January 25th. The letter is dated "Encampment in Wandian's country, Kikuyu," the last date being November 13th. The point is apparently about two-thirds of the distance from Mombasa to Lake Victoria, and the Bishop was expecting to reach Uganda in about a month. He speaks of the region as extraordinarily productive. For fifteen miles he had passed through a series of gardens and shambas where there were enormous masses of food. Three crops are usually reaped in the course of each year. He was able to buy all the flour needed, securing about 14,000 pounds for about \$5 worth of beads and cloth. He speaks of the country as a fruitful beyond question, and calls for reinforcements to undertake a mission in Kikuyu. Though this region was so productive, reports had come that the Masai not many miles away were dying of starvation, and the Bishop expected, as he recommended their journey, to pass through a fertile tract of country. Aside from the porters, he had with him sixty donkeys laden with sacks of flour and meal. Sir John Portal, the commissioner newly appointed by the British government for the examination of affairs in Uganda, left Mombasa for the interior with his caravan on January 2d.

In a letter to the English Baptist Missionary society, Rev. G. H. Kous, LL. B., of Calcutta, says: "Our centenary meetings are over; much enthusiasm was manifested at them; the £100,000 fund has been practically raised, but where are the men? Is there this want of men even more than of money? Does it not originate in the lack of enthusiasm in the churches?" He suggests that congregations, Sabbath schools, etc., make themselves responsible for a definite sum adequate to the support of one

missionary or more. Living contact with one or more missionaries abroad would increase the enthusiasm and interest, and lead to many giving not their money only but themselves to the cause.

The International Missionary Alliance.

The work which Dr. A. B. Simpson and his collaborators in New York are doing deserves the thoughtful consideration of the promoters of foreign missions. His success in raising such great sums of money through the simple agencies of prayer and faith and a deepened spiritual life, and his ability to send out a larger delegation of foreign missionaries in a single year than any one of our great missionary societies with their vast constituency of men and means, constitute another impressive object lesson for the friends of missions. This work was begun as an individual enterprise by the pastor of a single church, and now it has been organized into a society called the International Missionary Alliance. The missionaries whom it is sending out are largely non-college and non-seminary men. From our knowledge of them we judge that they are mostly working men and working women, with little of what is called liberal culture; but they are brought under the instruction of the Missionary Training School of Dr. Simpson, a school where the great essentials—a knowledge of the Word of God and a definite experience of the Holy Spirit's power in the soul—are most insisted on, and with this fitting they are sent forth to the foreign field.

This society, though only five years old, has now about one hundred and fifty missionaries working in foreign countries. About twenty-five went out to the Congo last May, and two other parties, consisting of sixteen persons, went to India in July and August. The Soudan Mission, which this society is operating, is a truly aggressive undertaking. The first missionary to this field sailed two years ago under the leadership of Mr. Kinaman. Others have since followed, till the present working force is about twenty. Their base of operations is Freetown, Sierra Leone, and their line of advance is up the Rokelle River, which they have already ascended nearly two hundred miles, planting a regular line of stations. The leader of this movement is Mr. George S. Fisher, of Kansas. Dr. Simpson has received very large donations for his work, \$100,000 having been contributed since last August.

In many respects this is an original enterprise. Its bold reliance on God and its apologetic methods mark it as an instructive study. We are heard conversatively question whether the kind of recruits it is sending out are likely to succeed. For ourselves, we have no doubt about it. They who honestly attempt to carry out the great commission are bound to succeed. The only palpable and culpable non-success in missions is that of the theorists and critics who stay at home and devote themselves to criticism and disparaging those whose methods they do not approve. There is no danger that too many shall attempt to obey the great commission; there is no peril in the present missionary overflow.—Dr. A. J. Gordon, in the Missionary Review.

Miss Cox of the Salvation Army.

Captain Blanche B. Cox, a prominent worker in the Salvation Army has been in Chicago and vicinity, in the interest of the Woman's Shelter Work.

Miss Cox is a member of a wealthy Baptist family in the West End of London. After her conversion she enrolled herself as a soldier in the Royal Hall corps of the Salvation Army. She afterwards became the leader in the organization of "The Star, Cutter and Garret Brigade," which did the first systematic slum work of the Army. For a year or two, young, beautiful and accomplished as she was, she traveled the streets of London from midnight until three o'clock in the morning visiting, conversing with the fallen, and helping those in vice and crime. After this she spent one and a half years in India in the Army work returned to England, and was put in charge of the Newcastle corps.

At a meeting in the First Baptist church, this city, Dr. P. S. Henson introduced her in these words:

I believe that God raises up men and women and organizations and institutions to meet our needs. And I believe profoundly that God has raised up the Salvation Army to do a work that was not being done; a work to which the church—grown rich and great, as men count notes and greatness, was too indifferent. With excessive culture, and overmuch refinement, it has grown so faintly that it scarcely ventured to touch with those poor wretches that were seeking in the shadow of the gutter thus illustrating that saying in the Song of Solomon, "I have washed my feet and now shall I defile them?" Dainty, dainty, too dainty to walk in rough ways, or touch repulsive things, the church has grown effeminate by reason of its prosperity, and God has called men and women to band themselves together in a new form of evangelistic effort.

There are some who are not pleased with what they call a disregard of the proprieties in the Salvation Army. Needless to you I have very little respect for a good many things that they call the proprieties. I suspect that heaven regards a great deal that is going on in our fashionable churches as impropriety, though they be gilded and seem to be refined and cultured. I honestly believe that many of our churches are dying of propriety. "Are you all united in your church, now?" somebody asked of a minister. "Oh yes," said he, "we are all frozen solid." This frigid and compacted condition prevails in a great many organizations that call themselves churches. We have, I say, come to be effeminate and delicate and dainty and fashionable and proper. God help us. We have been losing the conception of a church as a church. We have reached the period of the church triumphant, when we have nothing to do but just sit and congratulate ourselves over the goodness of our estate; and we have been persuading people that if they come into the church, they will not

have anything much to do, nor much to sacrifice, nor much to suffer. We would slug them into the church with such a refrain as—"Nothing either great or small remains for me to do." And they would keep on singing that and keep on doing that.

"I believe the church is an army. Its leader is a Captain, he is the Captain of Salvation, and every man, woman and child that joins the church, signs a muster-roll, puts on the uniform, enlists for the war, and in it there is no discharge. "Sure I must fight if I would retain, increase my courage, Lord."

"I rejoice, I repeat, in the mustering of this mighty host that calls themselves the Salvation Army. And I rejoice in the increasing breadth and heartiness of recognition of their work" on the part of Christian people of all denominations, the Church of England, Protestant non-conformist churches, the church in America, those that worship in magnificent establishments, and missions planted in the slums. All classes of Christians are beginning to realize the necessity of this work, are waking up to its importance."

Major Whittle in Belfast.

The Belfast News-Letter of February 5th says: "Yesterday morning Major Whittle and Mr. Stebbins opened a very successful mission in Donegal Square church. The sacred edifice was filled with a large congregation. After devotional exercises Major Whittle preached an able sermon from the words: Let the Lord be magnified."

"In the afternoon at the Uster Hall, Major Whittle also preached. There was an immense congregation, many being unable to gain admittance. He prefaced his remarks by saying that the work that had been done there last September, he supposed, was responsible in a great measure for his being there that day. The grand meetings that were held when Mr. Moody and Mr. McNeill were in the city had been talked of over the globe. For six months he had been in the South of Ireland preaching the gospel, and the tide that had risen there had risen all over Ireland, and the fire was still burning in every part—from the cliffs of the Conamara to the wilds of Donegal."

"In the evening, in Duncavlin Presbyterian church, before a large congregation, Major Whittle preached a powerful sermon on 'Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee,' Mark v. 19. He said that there was nothing great in this world. What would it profit a man if he gained the whole world and was ruined? The preacher urged upon his congregation the great necessity of being followers of Christ. None of them should ever be off their guard until they were in glory. A prayer meeting was held afterwards, for which a good number of the congregation waited."

"Meetings in connection with the mission will be held throughout the week."



Scriptural Studies.

PROGRESS.

Phil. iii. 13. "Brethren I count not myself to have apprehended, but this I do, forgetting those things which are behind, and reaching forth to those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus."

The forgetting here spoken of is manifestly a willing, deliberate forgetting, but to man a conscious act of forgetfulness is in the strict sense impossible. There is a secondary sense of the term, as expressed out of the primary signification. We remember best that which most interests us, what we regard of small moment, we easily allow to pass into oblivion. To forget the things that are behind is to estimate them lightly and to fire the feet with a thoughtful and aspirant soul."

"Christ's progress determined on and defined by identification of his pathway and goal. There are the things suggested by the word as essential to satisfactory spiritual advancement."

"Dissatisfaction with the present attainments of the Christian life."

"Desire after progress. "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God."

"Aim of the soul towards a distant end, "to reach the mark."

"Effort put forth to attain the end of the race."

"Hope of gaining the prize. This in every thing is essential to progress. As memory behind, so hope before ministers to advance. Let hope die and stagnation must ensue."

"Let us never forget the things that are behind and press forth to those before. Come and cast your past out of sight in the depths of the forgetfulness of God."

"The text appeals to Christians who are losing ground."

Let such awake and run henceforth with patience the race set before them."

JOHN EDMOND, D.D.

THE GLORIOUS DESTINY OF THE HUMAN BODY.

Phil. iii. 21. "The Lord Jesus Christ who shall change our vile body, that it may be fashioned like unto his glorious body..."

Here we have one of those splendid glimpses into the world beyond the grave, of which there are not

so very many in the New Testament and each one of which is so unexpressly dear to the faith and hope of a Christian. This is the last, it is the most marvellous of the gifts of our risen Redeemer.

"The nature of the change referred to in the text. St. Paul describes the human body in its present state of existence as 'our vile body' or it would be better rendered as 'our body of humiliation.' It would be impossible to imagine a Greek using this phrase. They thought the human frame the most beautiful thing in nature."

Such a phrase implies that the man who uses it has seen, higher and deeper than the things of sense. According to the teaching of the Bible, the body is essential to man's completeness, whether in this or in a future life."

"Our nature, as a whole, has been employed and inaugurated by the Son of God. Sending from His throne to heaven, He has taken body and soul alike, and poured it by an indissoluble union into His own eternal person. We all shall be as the creatures around us, but if we are in Him, He will gather up what death has left. He will change our body of humiliation, that it may be fashioned like unto His body of glory."

"The ground of this great Christian expectation of a glorified body in a future life. How shall we get it? The apostle answers, "According to the working of His mighty power, whereby He is able even to subdue all things unto Himself." Christianity has made respect for the dead a rule, has given it reason, by its great glowing faith in the coming resurrection. Jesus Christ was buried and rose again, "as He is so are we." Our duty to the body during life is to guard it and train it. Keep the body from all that would bar entrance to the presence of Christ, and train it as a future partaker of those scenes of transcendent joy and worship which are described in the Apocalypse, "Present your bodies a living sacrifice," in works and in worship."

CANON LIDDON.

STANDING—READINESS FOR SERVICE.

"Stand still, and see the salvation of God," 2 Chron. xx. 17.

"Stand still, and consider the works of God," Job xxxvii. 14.

"Stand fast in the faith," 1 Cor. xvi. 13.

"Stand fast in the liberty," etc. Gal. v. 1.

"Stand therefore, having your loins girded about," etc. Eph. vi. 14.

"Stand fast in the Lord," 1 Thes. iii. 8.

The Bible Institute

What is it? A school where the Bible is studied under competent instructors both of America and Great Britain, and training given in methods of practical Christian work, and where students are taught practical instrumental music to fit them for Gospel service.

Every student is required each day while studying to do personal Christian work in missions, tracts, home and church, under competent supervision. Contributions sent through the publishers of this magazine will be acknowledged. If further information is desired write to Sup't. Bible Institute—100 North Park, Chicago, Ill. D. S. Moody.

The Gospel During the Fair.

All the world is preparing for the coming Fair. Money is freely being spent and energy exerted, nothing being left undone that each special interest may be most effectively presented. In the midst of all this, what are Christian people doing to present the cause of Christ? A great tide of worldliness and impiety will roll in upon this city, and it will give an opportunity to proclaim the gospel of Jesus Christ in a way which the Christians of America have never been able to do before.

The Bible Institute expects to push a vigorous campaign, under the direction of Mr. Moody in all portions of the city. Mr. Moody will himself be in Chicago during May, June and July, he will spend in Northside and probably a great share of the remaining portion of the Fair in Chicago. His personal work will be largely in the North Division, in connection with the Institute and Chicago Avenue church.

In each of the three divisions of the city a church will be the center of activity, that on the West Side being the First Congregational, (Dr. E. P. Goodwin's), and, on the North Side, Chicago Avenue church. The location for the North Side is not yet determined.

To carry on these meetings, many prominent clergymen of Europe and America have been invited.

Rev. John McNeill, of London, who accompanied Mr. Moody in his recent tour throughout Great Britain, Dr. J. Pindor, a celebrated Polish preacher, of Teschen, Silesia, Austria, Maj. D. W. Whittle, Ferdinand Schiverea, and Merton Smith will be here throughout the summer.

Dr. C. C. Moody, of New York, is expected the week of May and probably June.

Rev. Hubert Brooke, of the Keswick Convention, with two others will also be here in

May, as also Rev. John Riddell, a very eminent Scotch Bible teacher.

A series of Gospel meetings, based upon the Life of Christ and illustrated by stereopticon views, will be held in May by Mr. George W. McKay, a Wall street broker. Mr. McKay spent some time abroad, collecting views of Palestine and copies of the great paintings of Europe which bear upon the life of Christ, and these he has arranged, not simply with a view to entertainment, but with the design of making the lectures a means of preaching the gospel. He has lately been holding meetings in Dr. Caylor's church in Brooklyn, where many were converted.

Throughout July Dr. Theodore Monod, of Paris, will preach in both English and French, and at some time not yet decided, Dr. Stoeker, court preacher at Berlin, will assist in the meetings.

During some portion of the season, Dr. Robertson, who succeeded Rev. John McNeill in Glasgow and who has had marvelous success there, and Dr. Joseph Rabinowitch the converted Jew, of Kischineff, South Russia, will be present.

Toward fall, W. R. Lane, a well-known English evangelist, and Charles Ingia are expected.

Dr. John Hall, of New York, T. De Witt Talmage, and T. C. Cuyler, of Brooklyn, A. J. Gordon, of Boston, Rev. B. Fay Mills, J. Wilbur Chapman, and others will be here from one to four Sundays each.

Other speakers will be announced as arrangements with them are completed.

Tents, in charge of Maj. D. W. Whittle, Ferdinand Schiverea, Merton Smith, H. J. Openshaw, Frank T. Pierson and others, will be placed in various localities.

The singing for the meetings will be in charge of Messrs. Sackey, Stebbins, Townner, and H. H. McGranahan, of the Institute.

Notes by a Resident.

Rev. N. D. Hillis, D. D., delivered a lecture on the life of Ruskin, showing the practical value of his Christianity, as applied to the great principles of society which were much appreciated.

A two weeks' course of lectures on the book of Acts was given by Dr. Breed, of the Church

of the Covenant. Dr. Breed treated the book as a military maneuver with one point in view,—"On to Rome," accompanied by explanatory charts and diagrams making an exceedingly interesting study.

Many Americans are interested in the homes for orphan and neglected children founded by Dr. Barnardo, of England. At present, Mr. Wookey, one of his instructors, is traveling through this country with one of the boys from his schools,—very bright little fellows. They are trained as bell-ringers and play on various other instruments, and three of them being dressed as Highlanders and playing bagpipes. Their music adds much to the interest of Mr. Wookey's lecture describing the great work, which requires \$2,000 every Monday morning to support it. The lecture is illustrated by stereopticon views, showing the fearful condition of the children whom they strive to rescue, and the change wrought in their condition by life in a Christian home. Mr. Wookey paid two visits to the Institute.

Called Home.

Certain lessons come to us which put to the extreme test our faith that nothing can touch the children of God but what is directed by His hand, yet, though the strain may be great, we have the confidence that our Lord makes no mistakes.

On October 14th of last year, the "revels" of the Institute were said to Mr. John W. Meckley, a former student and his young wife. With hearts full of love to the Master and to those who had his knowledge of Him, they were going to the other Continent to carry the story of the Cross.

On the 7th of December they reached the shores of Africa, and on the 11th of January were both laid in one grave, to await the resurrection morning. A few hours of African fever and they were called up higher, the first missionaries from the Institute to lay down their lives for Christ's sake.

The assurance comes that these devoted lives, so full of promise, were not sacrificed in vain, but that, in the purposes of God, more will be wrought for the Africa which they loved, out by their death, than their lives could have effected.

A New Gospel Hall.

For a long time Mr. Moody has desired that the Evangelization Society should control a rescue mission, where its own methods could be followed and students trained. The feeling has intensified that to have one was an

But the way did not open. The various smaller missions, more or less managed by the society, but partially met the need.

The matter was laid before God in prayer, the hindrances have cleared away, and the mission is now in operation. It was opened Friday, March 17th, at 197 West Madison street, the third door west of Halsted.

Probably no place in Chicago is more in need of a rescue mission, or better adapted to one than this. Thousands of people pass that corner every hour. Theaters of every grade and class, from the elegant, brilliantly lighted building to the lowest dive, abound in the locality. Multitudes of cheap lodging houses are close at hand, and, although in the neighborhood of many fine stores, the region is the center of terrible vice.

A room seating 260 has been obtained and will be open every night. Mr. Torrey will have charge and every night students from the Institute will assist in the services. It is believed that this mission has been opened under the blessing of God and that He will prosper it.

Musical Department.

The winter term closed on the 25th of March and the quarterly examinations were held the following week. Special effort has been directed, during the past term, toward giving the pupils experience in quartette as well as solo singing, to prepare them to assist in the work to be directed by Mr. Moody during the World's Fair. It is expected that the singing in the various meetings will be largely carried on by the music pupils of the Institute, assisted by Messrs. Sackey, Stebbins and other prominent singers who are to be here.

Owing to the special arrangement for work in the other departments during the World's Fair, the next regular term of the Musical Department will not begin until the first of May, although part of the studies will be continued during the month of April.

The editor of *Zion's Herald* recently heard a critic say: "The Christian Endeavor society has reached the point now where it must begin to die, unless it gives itself body and soul to some grand, practical crusade." Adds the editor: "True, very true, and the same will have to be said—if not now, yet before very long—of our own Epworth League. The truth is, young Christian friends—and we must well face it squarely—that an organization for the nurture of personal piety has no abiding root.... Spiritual athletes can not go on forever getting no muscle. It will only become a burden to them unless they get a chance to use it in some actual conflict. What are gymnastics good for if they remain forever... objective, something all-enlisting, something, to set souls on fire with indignation and 'rescue'."



A workman in this inventive age is always alert for the best tools, anything that will add efficiency to his labor is welcomed. In this department we purpose calling from works as a rule new, sometimes from the old, that the reader may judge whether these would be of help in his field. Aside from this direct help the aim will be to give items which deserve reading for their own worth.

The Whole Confidence in God's character. Armor, and word is the perfect shield of defense for the Christian. His character is a truth-loving, truth-speaking, and truth-fulfilling God is the basis of our confidence and trust. Faith rests upon God's character, on God's whole inspired word, and above all, upon Christ, who is the sum and substance of that word. This is a perfect protection against every dart of the enemy; come they poisoned and tipped with the fires of the pit, on this shield they are all quenched. Every evil thought which enters the mind is a dart shot from below. Every wrong emotion is a fire-tipped arrow hurled from the gates of darkness. Every evil picture which presents itself in the gallery of imagination with the wonderful witchery of an evil genius upon it, is from the wicked one. Every suggestion doubt, after God has spoken, is "of the wicked one." He seeks to destroy our confidence, our faith and hence our communion with God. But in the hottest battle, when the air is all afire with the darts of evil, the Christian has only to "gripe fast his orb'd shield" and lo! every dart is quenched and lies harmless at his feet. We all need Zophiels warning that—

"No drizzling shower
But rattling storm of arrows barbed with fire"
will fall upon us, and to bear aloft over every vital part the golden shield of faith. There is also the helmet of salvation. "And take the helmet of salvation" is another safeguard. The salvation of a soul once brought to God is a settled thing. "He that believeth on the Son hath everlasting life." "That whosoever believeth in Him might not perish but have everlasting life." "No man can pluck them out of my Father's hand." What a blessed helmet is this! In my battles with the enemy I have on my head the assurance of salvation. The enemy cannot touch one; he has eternal life. Satan cannot crush that great fact that nothing can "separate us from the love of God which is in Christ Jesus." How this gives boldness in the time of conflict! Having the consciousness that God has saved us, we go on with the head lifted up, and fearing nothing even in the fierce edge of battle. The

soldier who knows that he bears a charmed life can enter the thickest of the battle without fear, and can stand where death shoots thickest his fatal darts, or carry his person through deadly lines and over bristling bulwarks.

The Christian bears that charmed life, an immortal life of grace which cannot be destroyed. He can stand before the fiery lines of spiritual darkness or meet principalities and powers, or charge in perfect assurance upon even the prince of the power of the air, and fear not his deadly lance.—From "Studies in Ephesians."

God's Presence This assurance of rest is applicable to the present age as to that of the Exodus. "My presence shall go with thee, and I will give you rest." Exod. xxxiii, 14.

Nay, perhaps there is a special message in it to these feverish days, so filled with discord, confusion and strife. Its very utterance shows a deep acquaintance with the heart of man. For there is a settled conviction with us all that we are not to live ever thus, the victims of merciless disquiet.

Every revolution—the Anarchist's plot and the socialist's dream, the well-meant effort to bring about the kingdom of heaven by social reconstruction, is a plea on the part of men for rest. But that rest must be sought deeper down than in circumstances. It must begin at the center of our being, and in its accord with the being of God. His presence must be welcome to us, and accompany us, or rest is a vain dream.

The circumstances by which this assurance was called forth.—(1) Moses was a very lonely man. Perhaps more lonely in the midst of the two millions of people whom he was leading as a flock than he had been in the solitudes of the desert tending the flocks of Jethro. The very contrast between his lofty enjoyment of divine communion, and the people, always set on sensual pleasure, must have lent intensity to the isolation of his spirit, which reared itself amid their sensual longings, as the peak of Salsafah above the lower ranges of Sinai. "And Moses said unto the Lord, See, Thou sayest unto me, bring up this people; and Thou hast not let me know whom Thou wilt send with me." What a sigh there is here for companionship!

It is certain that these words will be read by many whose lives are outwardly solitary. Some are left during long hours to bear the burden of the home, or of suffering, or of for-

sign service, like a sentry on night duty at a lonely post. Others amid crowds are not less solitary; many soldiers, but no brother officers; many voices, but the one voice missing; many companions, but no friend. In the physical world we are told that in the most solid bodies the atoms do not touch; and how often, though the crowd throngs us, we are not conscious that any one has touched us. It is to that state of mind that the assurance of the text was given.

In addition to this, the hosts were soon to leave the mountain region of Sinai, with which Moses had been familiar during his shepherd life, in order to take the onward road through unknown deserts, infested by daring and experienced foes. What though the pillar and cloud led them slowly along those solemn desert pathways, and at night shed a broad flood of light on the clustered tents of the desert encampment, yet the prospect of that journey through the great and terrible wilderness was sufficient to appall the stoutest heart.

Such a summons to arise and depart is often sounding its bugle-call in our ears. We are not like those who travel by the metal track of the railroad, for which they have been to and fro every day for years, and are able to tell exactly the names and order of the stations; but like an exploring expedition in the absolutely unknown district, when even the leader as he leaves his hammock in the morning, does not know where it will be slung at night. What seems a monotonous life, always the same, does not revolve around a beaten circle, as the horse or ass winding up buckets from a well; but is ever striking out over new tracts of territory, which we have not traversed before.

Still further difficulties had lately arisen in connection with the people's transgression. From a careful study of the passage it would seem that a change was proposed by their almighty Friend. Hitherto He had gone in the midst of them. Now he avowed His intention of substituting an angel for Himself, lest He should suddenly consume the people because of their self-neckedness (verse 3). Already the people had been bidden to strip themselves of their ornaments; and the tent, which was recognized as the temporary pavilion of God, must be pitched without the camp, far off from the camp, so that those who sought the Lord were compelled to take a considerable journey to reach His visible shrine. But now it seemed likely that some sensible diminution of the evidence of the Divine presence and favor was about to take place, and the fear of this stirred the soul of the great leader to its depths.

Like Jacob at the fords of the Jabbok, he felt that he could not let God go, and he told Him so: "If thy presence go not with us, carry us not up hence." Better abandon thy mighty scheme, slay us at once, and wrap us in a winding sheet of sand, than allow us to take another step without thy presence.

Are there not times with many of us when we have reason to fear that in consequence of

some sad failure or sin on our part, the Lord may be obliged to withdraw the conscious enjoyment of his love? A chill fear lays its icy hand upon the strings of our heart, and almost petrifies it into silence. "Supposing He should be compelled to leave me to myself, to withdraw His tender mercies, to shut up His compassions. Supposing that I should be like a sledge abandoned in Arctic snows, or a ship abandoned by its crew in mid-ocean. Supposing that the fate of Saul should be mine, and that of me God should say, It repenteth me that I have made him king." Such thoughts quicken the pace of the soul as it goes to His footstool.—From "Moses, the Servant of God."

Like Only those who are in Christ Christ, can be enabled to walk like Christ. The Christian walk results from the life in which the believer participates with the risen Christ. Without this new life the Christ-like walk is a sheer impossibility.

There are those who extol the life of Christ for its beauty and sublimity, without acknowledging His relation to man as the redeemer of the world. They imagine that they follow in His footsteps, and imitate His example. But they misunderstand and misconstrue His life altogether; eliminate the most marked features of His character; bring Him down to their own poor conceptions; and exchange the historical for an imaginary Christ. They do not worship Him as the incarnate Son of God, and know not that through union with Him His divine life is communicated to the believer. What a contrast there is between the lives of these men and the lives of many poor and ignorant believers in Christ!

But you may be in Christ without walking like Christ. Of course, a spiritual observer, will discern certain features in both your inward and outward life, which are due to your being united to Christ, and which will be wanting in the life of every unbeliever. But for all that, you may live more like the world than like Christ. Though born again to a life like unto the life of Christ, yet you may not realize it. Though it is possible for you to become a thoroughly spiritual man, yet you may on the whole walk as a carnal man. It is not as by a natural necessity, as by the working of a physical law, that those who are in Christ walk like Christ. Though in Christ, yet you are tempted not to walk like Christ. And you may disobey the Word and the Spirit and yield to the tempter. Thus many did in the days of the apostles, especially in the Corinthian and Galatian churches, and were called by Paul carnal men (1 Cor. iii. 3; Gal. v. 15, 16, 26.)

Carnal believers, walking unlike Christ, may become spiritual believers walking like Christ, by a gradual growth of the spiritual, to which the carnal gradually gives way. But

often, perhaps in most cases, they pass from a life unlike Christ's life to a life like Christ's life, by a definite crisis. The apostles were, when Christ was on earth, very unlike Him. They did not gradually grow into that likeness to Him which they afterward showed in such a remarkable manner. Instead of rising higher, they seemed to sink even lower and lower, until they reached that dark period in their lives when they forsook Christ and left Him to His fate. What a dissimilarity! While was then between them and Christ! While he rose to the highest display of faith in God and love to man, they were more powerless than ever to trust God and love man. Thus they proved their unfitness to be the followers of Christ and the ministers of the gospel. But by the risen Christ they were at once lifted from this depth and raised to a level which hitherto had been infinitely beyond their reach; and henceforth walked like Christ, full of trust in God and love to man, triumphing over all lower carnal motives, joyfully enduring the sufferings inflicted by the World's hatred, and ready to lay down their lives for their enemies.—From "The Blessed Life."

The Great Day. The judgment of the great day is a judgment into which—I as truly believe as I believe in Jesus Christ—the believer will never enter. Many may disagree with me, but I hold it as one of the fundamental articles of my creed, that if one has faith in Jesus Christ unto salvation, he shall never enter into the judgment of the great day. There is a difference between the *thronos* and the *bema*. There is a difference between the great white throne and the judgment seat of Christ. Before the judgment seat of Christ we come to have our places assigned us in the kingdom, and to receive the awards and rewards for labor done for Christ. Now mark, eternal life is never once represented as our reward. It is the gift of God, and a gift is not a reward. A gift is not wages. Wages implies work done. But, having been saved by the gift of God, which is eternal life, we gather fruit unto life eternal if we enter into the work-field of God, and there earn wages by toiling for our Master (comp. John iv. 10, 36); and when we come before the judgment seat of Christ it is to determine what we have done with talents, what we have done with our possessions, our faculties, our opportunities; how we have discharged our obligations, how far our characters and lives have magnified Christ; whether wood, hay, and stubble have been built into the structure, or gold and silver and precious stones. Hence observe that the ground of security of a disciple lies here—that judgment has been pronounced on his sin and executed in Jesus Christ. If one died in behalf of all, then all died (2 Cor. v. 14). Note the sin-offering seems meant in

the former part, and burnt offering is referred in the latter part of that passage. "We thus judge that if one died for all, then all died; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." In the first part of the passage nothing is hinted about life and resurrection, because the words "died," "dead," apply to the trespass and sin offering. The word "burn," used as to them in Leviticus, means to turn to ashes. But the word applied in Leviticus to the other offering, the burnt offering, refers to ascending in flame, because life and resurrection are there symbolized. Judgment was pronounced and executed on Christ on our behalf, and it would not be fair to judge us when we have already been judged. God is too exact in His justice for that, and so he that believes in Christ and who by believing in Christ becomes identified with Christ, has been judged, and his judgment has been executed; and there can be no such thing as his coming before the great white throne of judgment.—From "Love in Wrath."

Fishers of Men. We have here a very successful attempt to introduce into religious work the advertiser's art in phraseology and pictorial representations. While we cannot reproduce the illustrations, a few extracts will serve to show the general aim of the pamphlet. It must be seen to be appreciated.

Are you well? Some Christians are sick-bed. They have allowed the self-life to starve the Christ-life till they're bed-ridden and have been so for years. Sick men can neither follow nor fish.

Cloudy days. The necessity for biding self, often renders a cloudy day the best time for fishing. Days when the Lord has hid Himself behind some cloud of sorrow, either from you or the soul sought. At such times you are shut up to naked faith for a knowledge of God and His love, or the soul fished for, realizing that he stands alone, stripped of earthly props, is therefore shut up to God. These are days for a great catch.

FROM FLEMING H. REVELL COMPANY, CHICAGO AND NEW YORK.

Studies in Ephesians, by Rev. A. R. Cooke. 137 pages, 16mo., 75 cents.

Jesus, the Servant of God, by Rev. F. B. Meyer. 190 pages, 16mo., \$1.00.

The Blessed Life. How to find and live it, by Rev. N. J. Holmeyer, 251 pages, 16mo., \$1.00.

Fishers of Men, by J. A. Richards. 36 pages square, 16mo., paper covers, 25 cents.

Love in Wrath; or, the Perfection of God's Judgments, by Rev. A. T. Pierson, D. D., 40 pages. New York, 35 cents. Baker & Taylor Company, New York.

DAILY SCRIPTURE READINGS

D. W. WHITTLE, EDITOR

NEW SERIES: Beginning with the month of April, 1893, the book of Genesis, we propose to finish in a SEVEN YEARS COURSE, in order, a complete study of the Bible.

APRIL, 1893.

Saturday, April 1st.

Genesis 1. 1 to 3.

Verse 1. The meaning of the word "Genesis" explains the character of the book. It tells how the earth and all things upon it were *generated or created*. It is the book of "beginnings"; the seed book of the Bible, and the first chapter is the seed of the book, and the first verse the seed of the chapter. "In the beginning God." For the devout student, this is the key to the Scriptures, the key to all that he sees in the world around him, and the key to his own existence. God is to be seen and glorified as God in all things. "In the beginning," no matter how far back geology or astronomy may put the first formation of the planet upon which we live, whether six thousand, sixty thousand, or sixty millions of man's brief years, "In the beginning, God created the heaven and the earth." "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which disappear." (Heb. xi. 3.) No arrangement of dates or epochs can change this, the main point of revelation. In John i. 1 to 3 where we have our Lord Jesus introduced as the Genesis of spiritual life, we have His Godhead declared, and the words "In the beginning" twice used. "All things were made by him, and without him was not anything made that was made." If Jesus Christ is the source of life for our souls, than the God of Gen. i. 1 must include the "Word" of John i. 1 and the "Christ" of Matt. i. 1. Only God can give life. See John v. 26. Moses wrote the book of Genesis about 1,500 years B. C. The word "God" that he uses meant, to an ancient writer, the Supreme One, whom they knew by tradition as the God of Abraham, Isaac and Jacob; and knew by revelation in the miracles performed in their deliverance from Egypt, as Sinai, and the giving of the Law. The name meant something tangible to them. It has the same effect upon us as we see Christ in the name.

Verse 2. Many think that previous to the planet being prepared for the habitation of the present race of Adam, it had, subsequent to its creation, met with catastrophe, from which it was restored by God. There is an analogy in this to our world, through sin and its consequences, the quickening of God's spirit. John iii. 3 and vi. 63.

Verse 3. "There was light." No doubt of this. It is still here. Seven times in the chapter the words, "If you see," are repeated. This is the answer to man's scepticism. The facts of creation and redemption are here, and can only be accounted for by the fact of a living God, revealed in Christ.

Reflections.

"In the beginning God." Let this be kept steadily in view in all the steps of spiritual life. We are in utter darkness as to our true condition as sinners, until God creates the word, "There shall be light." When we give God his place, there is conviction of sin. Men are without conviction because they do not put their first things first. In their processes of thought it is always "In the beginning man." Following conviction, there is no "repentance toward God" until there is "faith in

the Lord Jesus Christ," as God revealed in grace. "In the beginning God," as revealed at Calvary, secures the change of heart toward God.

It is the assurance of forgiveness, sanctification, peace, the baptism of the Holy Ghost, resurrection, and glorification. Give God his place, and see that all we have and are to have is the outflowing of His grace for the mastering of His own name and the glorifying of His Son, and we shall walk beneath an unclouded sky.

Text for the day, verse 1.

Sunday, April 2d.

Genesis 1. 4 to 13.

Verses 4 to 8. There is difficulty in what is here said of the "second day," and what is said in verses 9 to 13 of the "fourth day." The difficulty very largely disappears if we consider the account as given to show the actual order of events in the development of the earth, in a simple manner. The "second day" is the day when light mingled without sun or stars being seen, from the 6th verse this was evidently the condition in its early stages, with the whole earth. Further on, as described in verse 14, the mists are rolled away, and the sun, which up to this time was hidden by the clouds, appears, and the movements of the heavenly bodies are made manifest.

The "second day" of the "second darkness" in the 14th verse, is a type of the spiritual truth taught by our Lord in John iii. 19 to 21. "Light is come into the world: Every one that doeth evil hateth the light, neither cometh to the light: He that doeth truth cometh to the light." In Matt. xii. 35 we are plainly taught that this separation is an eternal one. Those who persist in rejecting light are left in "outer darkness;" there shall be weeping and gnashing of teeth." Man's philosophy and opinion can no more change the distinction between sin and holiness, than an act of legislation could change a midnight at the poles into a mid-day at the tropics. Verses 9 and 10 can be better understood by reading accounts of floods in America and other lands, caused by cloud bursts, where, over a great country, miles of water to the depth of 24 inches has fallen. The weight of water sustained by the clouds that wrapped the earth in its early history, as its outer surface cooled in the atmosphere, must have been something enormous.

Verses 9 and 10. The effect of light-producing heat, would be the condensation of the vapor in the clouds into water, accompanying this, by the will of God, the earth is upheaved from beneath the waters, and the beds of the oceans, seas and lakes are found to contain the waters. Here again we have the separation of good from evil illustrated. They mingle and warble in the world, as light and darkness, land and water, mingled in the early creation; but different in nature, and at antagonism in their component parts, the "roaring and troubling of the waters" under the "firmament of the son of God." (Rom. viii. 19 and 22.)

Verses 11 to 13. Light brings life. Life causes separation, and separation is followed by fruitfulness. We have the same order in John iv. 8 to 12 and in John iv. 4. The Christ expected from His church is that "Believers should be able to impart life." God wishes through those who have life to impart life to others. Note the words "Seed in itself." "Fruit after his kind." See Rom. I. 11 to 13.

From Writter Raleigh.

By His own Word, and by this visible world, is God perceived of men. The world universally, is nothing else than God expressed. "The invisible things of God," says St. Paul, "are seen by the things which do appear." Of all which the world is no other cause than His own will; no other matter than His own power; no other workman than His own word; no other consideration than His own infinite goodness. The example and pattern of His creatures, as He beheld the same in all, testify in the abundance of His own love, so was it at length in the most wise order by His unchanged will moved, by His high wisdom disposed, and by His almighty power perfected and made visible.

Text for the day, verse 4.

Monday, April 3d.

Genesis I. 14 to 19.

Verses 14 to 19. It is manifest that until a sun, moon, and stars had appeared above the waters to cause the order to be gathered unto one place, the vapor and clouds would hide the heavens from view; and so far as the order of the appearance of the sun, moon and stars concerned, here is in its proper place. There is nothing in the text that compels us to insist that the sun was created by God upon the fourth creation day. We insist that the sun and stars were made *in things* by His power, the earth standing out of the water and in the water (8 Peter III. 5), and every star that shines in the vast universe. We may concede that the natural assumption, judging by limited human knowledge, in reading verses 14 and 5, would be, that the light there spoken of comes from the sun. With this concession, we claim that verses 14 and 15 are *reasonably* understood as referring to these lights first shown in view of the earth, and not to their original creation.

Granting this, however, a truly modest student of the order of creation, as shown in natural science, would admit that it *may* be, that the assumption that the light of verse 4 came from the sun is wrong. In reading verses 14 and 5, would be, in Rev. xxii. 5, that on the regenerated earth "they need not the light of the sun, for the Lord God giveth them light." It may be that "the light that causes the sun to shine together" was not created light at all, but the presence of Him of whom it is said "God is Light." Science admits that the origin of light is a mystery, and that it may have existed before the sun.

From the quickened womb, of the primal gloom,
The sun rolled black and bare,
Thill I wove him a vest for his Ethiopia breast,
From the threads of my golden hair.

"The wisdom of this world is foolishness with God." In more ways than one. Professor, this old book may be proved at the last to be *scientifically* true in all of its statements in *your line of things*. Would it not be well to admit the *possibility* of this?

Note that the purpose of the light is that both day and night shall come under its rule. So our Lord Christ shall rule over all, above the earth, upon the earth, and under the earth. Rev. v. 13.

From C. H. Spurgeon.

"See that you tell out to all you can what God has done for you, and what C. has told you. I am afraid that some here have not yet found out

their life-work. We get into the habit of wanting so much 'talent' in preachers. May 'talent' be thrown into the bottomless pit. It has done more harm to the church of God than it ever did good. It plain Christians should beware of about Christ whenever they have opportunity, it would usher in a golden age. Perhaps there is a troubled sinner whom you know who is wanting to find a Saviour. Try to speak to him. Oh! you say, he might be offended." So he might; but that would not kill you. Tell him about Jesus Christ, and if he gets to heaven through what you tell him he will forgive you. If you get your soul to be the witness of an impromptu address will never occur to the soul. God help us to be up and doing, telling out what He has written in our hearts, and unto His name shall be the praise!"

Text for the day, verse 16.

Tuesday, April 4th.

Genesis I. 20 to 25.

Verses 20 to 25. Not until this fifth creation day is life introduced. The order is very natural and simple. "In the beginning God" as the self-existent uncreated One, baring "life in Himself." (John v. 26). That He may be made known in the imparting of this life. He creates and prepares this planet upon which we live, as the theatre for the display of His creative, redemptive, and regenerative power. Life is imparted in successive orders, in harmony with the condition and capacity of the earth to sustain and propagate it. When the grass and trees spring together, God creates the vast multitude of forms of life that fill the seas and rivers: When an atmosphere that can sustain life, is ready, the birds and fowls of the air are created, each possessed with members needed to use the atmosphere as the theatre of its life, as the fishes of the sea are created with members adapted to their element. When the dry land is prepared to support life, by the waters having receded, and the grass and trees springing up from the seed which God had sown, life is incarnated in the animal creation, in the various forms adapted for propagation and sustenance upon that which had been provided.

So the movement is steadily progressive, from the lower to the higher forms of life, as rapidly as there is the place prepared for the life to be manifested and sustained. How God created or imparted life is a mystery to finite beings. We may study the development of these various forms of life, and marvel and exclaim with David, "O Lord, how manifold are thy works! in wisdom hath thou made them all; but what we would explore the mystery of life itself, no matter how our attainment of the so-called scientific knowledge, unknown to David, we can only say with him again, "Thou sendest forth thy spirit, they are created" (Ps. civ. 21 and 30). May we also be able to say, in the contemplation of these wonderful things, "Bless the Lord, O my soul."

From C. H. Spurgeon.

"David had a fresh revelation for all that had to be made for the temple. The tabernacle had been a simple structure, but it was to be swallowed up in the temple, under the same guidance given. I like to see a man keep to the old things; but even in doing so he may make a mistake, for there may be old things that can be supplanted by newer and better things. Keep your eyes lifted up to God, with whom nothing is old, and nothing is new. Let your heart submit; your heart, like a tablet for Him to write on it all his instructions; and then do as he has said."

Perhaps you have never had anything written on your heart, day or night. Then lay your heart before the Lord to-night with this simple prayer, "Lord write on it." And if he writes on it that one word "Jesus" it will be all that you can want. God bless you, every one, for Jesus Christ's sake."

Text for the day, verse 22.

Wednesday, April 5th.

Genesis I. 28 to 31.

Verses 28. The thirtieth Psalm and the second chapter of Hebrews should be studied in connection with this verse, to see how all that God purposed in man's creation, for his use now or in the future, is accomplished, is restored in Christ as the second Adam.

Note in this verse, that, for the first time, the plural form of expression is used. "God said, let us make man, etc." This is the first creative act used in the creation of man. It was read Prov. viii. 22 and 21, with John I. 1 and Heb. I. 1 to 3. We are taught that God here speaks to His eternal Son. His co-equal and co-eternal in the work of creation. The words "our image," "our likeness," "image of God" should be compared with Gen. v. 3, where man is represented as born into the world, not in the likeness of God, but in the likeness of a fallen and sinful progenitor. Also see Col. I. 15; John I. 14, and Heb. 3, 20, to this image restored in Christ. In Phil. iii. 20, 21; Rom. viii. 23 and I John iii. 2, we have the hope of the believer, as the re-creation of his body in that image. Many students think that the first Adam was created in the form of the Son of God, as He existed with the Father before the foundation of the world.

Verses 27. We would understand from this that woman was created with man, upon the sixth day. He *reshed* the work of creation before He rested. The details as to manner of creation, both of the man, as well as the woman, that follow in this verse (see verse 7 and 8), do not change the order in which the creation occurs.

Verses 28 to 30. The earth created for man, and man created for the earth, just as truly as water created for the man, and the fish created for the water. The riches and resources of the earth are to be made known by man's use of them, and the God-given powers of man displayed by his discovery and use of these resources, and by his application to the development and manifestation of his higher life. All things made subject to man, that man may display the highest possible form of life, subject to God. See Cor. xii. 28. With man's relation to man, God, and desire to be independent of God, all is in confusion, and man's power made a curse, instead of a blessing, to himself, his fellow man, and the lower creation. Note that man was not given the permission given to man to kill life for food.

Verses 31. May God hasten the restoration of this fair scene. Read the closing chapter of Revelation for details. Read also upon your knees (if you can) the 28th, and 31st chapters of Genesis. The name "God" in this chapter "Elohim" used thirty-one times.

From Saphir

"Grace and glory has been casted to abound where sin abounded! So we understand the truth in Augustine's dangerously expressed paradox, "Oh, blessed guilt!" which procured me such a Saviour! Only your sin brought Christ to earth, your righteousness, Christ retreated. Produce your sin, Christ reveals Himself. Come to Jesus, as to a prophet; He will teach you. Come to Him as a righteous man; His life will be a perfect model. But this is not all that He will give you. Simon the Pharisee invited Him, and you will not see His heart. Come to Him as the woman came, who fell down at His feet as a sinner, and you will behold Jesus in His Saviour, the only begotten of the Father, full of grace and truth."

Text for the day, verse 31.

Thursday, April 6th.

Genesis II. 1 to 4.

Verses 1 to 4. The second chapter on the narrative has to do entirely with man as placed upon the earth to represent God, and to govern for God, so that after these first four verses, we have nothing more about creation.

Note that no "morning and evening" are mentioned

in connection with the seventh, or "Sabbath" (Sabbath means rest) day. God rested because His work was perfect. The "groaning and travailing" of creation had ceased. The component parts of air, soil, and water, and the solid globe, had been fused and re-created in their component parts, and that wonderful co-relation of forces established, that should preserve the world, and maintain the existence of life upon it; life in its multitude of forms, and order, in its entirety, now for the first time, is restored in Christ as the second Adam.

Note in this verse, that, for the first time, the plural form of expression is used. "God said, let us make man, etc." This is the first creative act used in the creation of man. It was read Prov. viii. 22 and 21, with John I. 1 and Heb. I. 1 to 3. We are taught that God here speaks to His eternal Son. His co-equal and co-eternal in the work of creation. The words "our image," "our likeness," "image of God" should be compared with Gen. v. 3, where man is represented as born into the world, not in the likeness of God, but in the likeness of a fallen and sinful progenitor. Also see Col. I. 15; John I. 14, and Heb. 3, 20, to this image restored in Christ. In Phil. iii. 20, 21; Rom. viii. 23 and I John iii. 2, we have the hope of the believer, as the re-creation of his body in that image. Many students think that the first Adam was created in the form of the Son of God, as He existed with the Father before the foundation of the world.

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Text for the day, verse 7.

Friday, April 7th.

Genesis xi. 15 to 23.

Verses 15. So it was not the purpose of God in creating man, that he should be a lazy loafer. A tilling farmer, a busy gardener, an industrious carpenter or mechanic, is far nearer God's ideal of manhood, than the useless, unoccupied young gentlemen of our period, who travel over the world, spending money they have never earned, and soon making life a torment to themselves, a trouble to their families, and a burden upon the toilers, who, after all, have to maintain them.

If a boy does not go to work at *something*, he is morally certain to go to the devil. Adam fell because he did not work. He listened to his wife's gossip and balked around the forbidden tree.

It was really a sort of first combination strike for higher wages arising from discontent, fomented by a walking delegate, and it ended disastrously by the workmen being locked out.

Verses 18 and 17. It is enough for us to know that this command was a test of obedience. How the eating of the fruit of a particular tree would impart the knowledge of "good and evil," we do not know; we can never, that an act of intelligent disobedience by a responsible moral agent, to any known command of his Maker, would of necessity bring in a knowledge of evil into human consciousness.

Verses 15 to 23. This work of creation was all done back in the sixth day. We here have additional details, to introduce the history of man. Note the fact that Adam was created a full grown, perfect creature, from the fact that he is regenerate, and has been taken the animals and giving them names, before the creation of Eve. Also, that the woman was created from the man, a full grown, perfect woman, during his one period of sleep. Note here also, that man's sin is a direct gift of God to man. Adam had just given him. Study Eph. v. 23 to 32, to get the full significance of this account of the creation of the woman, and her relation to the man.

"Christ and the church" is the key. Adam is a type of Christ. The church has its existence by the death of Christ. Had He not slept in Joseph's tomb we could not have had the redemption or life for us, and no Bride for Him when He comes in glory.

From Saphir.

"Are we rich, then we are apt to forget God; are we poor, then we are apt to murmur; are we neither poor nor rich, then we are apt to forget both generosity and liberality, and to become vain because of our own God and humility on the other. These providential dealings are often probations which Satan converts into temptations but God can turn Satan's temptations into lessons to His children. Thus in the case of Job. Job was tempted by Satan, but through God's grace he came out pure as gold, and elevated to a higher experience."

Text for the day, verse 15.

Saturday, April 8th.

Genesis iii. 1 to 7.

Verses 1. That this serpent was Satan, incarnated, we know from Rev. xii. 2. That he was once an angel in the presence of God, and that he fell from his estate through pride, we learn from Luke x. 18; Rev. xii. 5 and 9; Isa. vi. 12 to 15; Jude 6 and 9; 2 Peter ii. 1; Tim. iii. 4. That he has ever been, is now, as in the future, the active, malice and persistent enemy of man in this world, seeking, because of hatred to God, to lead man into sin, and secure his destruction, we learn from every part of the Scriptures, and from the most of the fathers. Matt. xii. 34 and 39 and by Eph. vi. 11 and 12; 1 Pet. ii. 1; John iii. 8 and 12. His power was overcome by Christ at the cross (Heb. xi. 14), we now overcome him by faith in our Lord Jesus, and by our condemnation (Rev. xii. 11), and, soon, through the second coming of our Lord Jesus, the earth shall be delivered from his awful power. (2 Thess. ii. 8; Rev. xix. 1 to 4.) Before this final deliverance, dark days will come for poor, proud, conceited, blinded man seeking to govern this world, without the Christ of God. "In the last days perilsous times shall come," etc. (2 Tim. iii. 1 to 5; 3 and 4. That these last days of apostasy and of the true church of Christ have endured many times in generations past, there is no question. But there is also no question that a more world-wide and terrible apostasy is to come in the last days, and there are many indications that it has even now set in.

The subtlety, or cunning of Satan is shown in his proving the spirit of disobedience by his suggestion to the man that he might be free without liberty. There was something she could not do, and immediately the desire is formed to do it. Note that Satan never uses the name "Jehovah" in speaking of God. It is in the name in which he speaks of Him.

Verses 2 and 3. That the woman had commenced to think hardly of God is shown by her adding to the severity of God's words. See ch. ii. 17. God did not say they should not "touch" the tree.

Verses 4 and 5. In Miles O'Connell's translation of

the Bible the reply of the serpent is translated "Thou, as shall admit to the death." He made a direct assault upon the verity of God's word, and determined by the fear of punishment for transgressions, and prepare the heart to yield to disobedient desire. He still works upon this line. The doubt of God's word is still the first step in man's fall.

Verses 6 and 7. Note four L's in what befell the woman: Listened, Looked, Lusted, Lost. It was for love of the woman, and knowing the consequence, that Adam yielded to temptation by Satan. 1 Tim. ii. 13 to 15. Through "child bearing" the seed should come for the deliverance of the woman. Eph. v. 23 to 33; 2 Tim. ii. 7.

From Saphir.

"The Christian seeks to please his Heavenly Father; obedience brings glory to God, and a renewed assurance of our union with Christ.

"The angel obeyed God, because they see His face constantly. Their obedience is implicit but not blind. God's authority is perfect light and love. Thus ought our obedience to be in knowledge and meditation." Work is prayer acting."

Text for the day, verse 3.

Sunday, April 9th.

Genesis iii. 8 to 11.

Verses 8. Three things that make us view all transgression of God's law as if the man who did it were not heard; 2d. Man filled with fear, because conscious of guilt; 3d. Man seeking to hide from God, in this hiding, how heakin the clothing prepared by man, to hide from God, because they are ashamed of our righteousness are as filthy rags." (Isa. lv. 4.) "By the deeds of the law shall no flesh be justified in his sight." (Rom. iii. 20.) Note also, how man tries to hide in the place where he had been innocent, not under the tree, or in the tree, where he had sinned. So men seek to escape from the thought, and from the consequence of sin, by going through the forms of worship, prayer, only for God's children, and only accepted by Him when offered by His children.

Verses 9. So God comes to seek for fallen man. The man would never have sought God. This is the key to the Bible, and the explanation of why we have a Bible. Every volume of the sacred Word, and every leaf of the volume, yea the very title on the back of the book is the voice of God crying to man, as a father would cry out for a lost child. "Where art thou?" "The son of man is come to seek and save that which is lost." (Luke xiv. 10.) "God sent not His Son into the world to condemn the world, but that the world through Him might be saved." (John iii. 17.) Whatever the mystery of the fall of man into sin being permitted, it is certain that after the fall, God comes to save man from the fall, and that, in the case of Adam and Eve, a provision was made for their restoration, which typifies the provision made in Christ, and offered unto "Whosoever will" accept of it.

Verses 10. "I was naked." A confession of sin. So that a sinner turns in for fitness for God's presence, other than the merits of Christ, will be as nothing in the day when he comes into the conscious presence of God (Rom. vii. 9).

Verses 11 and 12. Man is compelled in the presence of God to confess our guilt. "Out of thine own mouth will I judge thee thou wicked servant." (Matt. xii. 22.) "Every tongue shall confess to God" (Rom. xiv. 11). In the heavenly of how they will answer God's accusations at the judgment. If they have none to make. In the light of His truth, all admit their guilt, all are convicted upon their own confession.

From Saphir.

"In the Old Testament the test of sincerity was "Do you need a Saviour?" In the new, the test of sincerity is "Do you hate sin?" In the old dispensation, the woman said, "I do not hate sin; I do not hate children; I do not hate God." "O that the true children responded." "O that the world appear, and the new covenant, with the spirit imparted renewing the heart." In the new dispensa-

tion (4th says, "Here is Jesus, and with Him the gift of the Holy Spirit,") and the response of the believer "I reckon myself to have died to sin, that I may live to God."

Text for the day, verse 10.

Monday, April 10th.

Genesis iii. 12 to 19.

Here we have judgment; first, upon the serpent, to whom the serpent had traced; second, upon the woman, as moved by the serpent to draw man from obedience; third, upon the man, for yielding to the temptation; fourth, upon the ground, because of man's sin. Note how the punishment is laid upon the man, the woman, a child shall be born of woman who shall crush the head of the serpent. The sorrow and pain of woman in child bearing, shall be a perpetual reminder of the woman's folly and the serpent's sin; and she shall find that, in drawing her husband to love her better than he loved God, and to disobey God for her sake, she has brought herself under a bondage that shall be the curse of woman, till man in his present beastly nature shall be changed or saved from the earth.

The man shall be reminded of his folly and sin, in not being satisfied with the fruit permitted by God, by a continued life of toil and battle to gather from the thorn and thistle choiced ground a maintenance for the offspring he has brought into the world. The solemn sentence of the death he had knowingly invited is pronounced upon him. "In the day thou eatest thereof, dying thou shalt die." (Ch. ii. 17, Margin.) "Dust thou art, and unto dust shalt thou return."

With the first taste of the forbidden fruit, there was sorrow, pain, grief in the soul, and the seed of death in the body. See Rom. v. 12. Spiritual death, immediate; bodily or physical death introduced, and commencing its awful reign in the sweeping into the grave of the successive generations of man after the fall, as well as in introducing into the nature of man the knowledge of good and evil. "What an awful price man paid for the knowledge! The words of the 17th verse, "In sorrow shalt thou eat of it, all the days of thine life; thou shalt be under a curse, and shalt literally be filled with all the sons and daughters of Adam, who reject God's Son and His simple words, and turn in conceit and pride of intellect, to human speculations and wisdom of man."

From Joseph Parker.

Jesus has ever a blessing for those who seek him with the woman heart and the child spirit. He never had words of praise for the intellect. He never said "Learn of me," because I am the brightest mind of the century, the most advanced thinker of the age, but I learn of me "because I am meek and lowly." Why should the intellect be put down? For the same reason that the criminal gets the bar instead of being put in the box instead of the jury, or on the bench instead of the judge. The intellect is criminal before God. The serpent said, "Ye shall be as God's knowing," and they took the fruit. Intellect fielded, accumulated. So now we give it place in the sanctuary of God. "I thank thee, O Father, Lord of heaven and earth, thou hast hid these things from the wise and prudent, and hast revealed them unto babes." A world apart from the body, and all intellectual self-trust. It is culprit mind seeking to delude itself.

Text for the day, verse 19.

Tuesday, April 11th.

Genesis iii. 20 to 24.

Verses 21. It is suggestive that no separate name was given to the man from the man's name. Verse 23. Adam calls her when created, by his own name, "Isa, or," woman." This unity with the man was lost by sin; or, more properly, the sin came because the woman was created as the help-mate, and dependently of him, in the talk with the serpent at the tree. It is an illustration of man's departure from God, and his loss of the likeness of God in which he was created, and a lesson to God's children

now as to the importance of seeing that it be by our spiritual union with Christ that we are to be kept from the power of Satan. John xv. 5; Gal. ii. 30. "Note the faith of our first parents indicated by the name Eve. I. i. 18. Scarce from the Hebrew word "charah," and means "brining." God had said children should be born, and that the woman's seed should bruise the serpent's head. So that, which in her judgment, was made of the punishment of the man, she made the only hope of her deliverance. This is the meaning undoubtedly of 1 Tim. ii. 15, which might read, "Saved by child bearing." Adam lays hold of God's word, and, before the first-born child, he is to be brought into being, and he himself under the sentence of death, he accepts the gift of life by faith through the seed of the woman, for himself and his posterity. For as in Adam all die, even so in Christ, shall all be made alive. (1 Cor. xv. 22.)

Verses 21. As Adam's faith in life through the promise seed is indicated in the 20th verse, so the provision that God would make through that promised one, for man's need, is indicated here. In ch. iii. 7, we see man vainly trying to clothe himself. Here we have God clothing him. The application is made in Rom. x. 3 and 4; Phil. iii. 20; 1 Cor. xv. 50. The first notice of the presence of death in the world. So Rom. v. 12. "Death by sin," and Rom. iii. 24, 25. sin put away by death. It is not the man, but the man called away by death. I do not think that is the only application of the seed box of all that is in the Bible?

Verses 22 to 24. Deep things of God are in these verses. See "Tree of life" mentioned in ch. ii. 9. There was no prohibition of man partaking of the fruit of a tree, was it indicated that the tree of life, which the tree was intended to preserve them in life. When sin came, to be thus preserved would be to have evidence independent of God and therefore the prohibition was made. See Gen. ii. 16; 1 Cor. xiv. 16; Rev. ii. 7; Rev. xxii. 2 and 3.

From C. H. Spurgeon.

"Faymored (God cannot twice demand. First, that my blessing anger's hand. And then again at mine."

"That were a great injustice, and the judge of all the earth must do right. Behold then this fact: If thou believest in Christ Jesus, He bore the punishment of thy sin. In that short space upon the tree, the infinity of his patience enabled him to render to God's justice a vindication which is better than if for whom He died had gone to hell. Had all been lost, God's justice would have been vindicated so well as when His own dear Son

"Bore that we might never be our Father's righteous law." He made the life more honorable by His death at it, and that which would have been, if all the rest of men had been condemned eternally.

Text for the day, verse 21.

Wednesday, April 12th.

Genesis iv. 1 to 5.

Verses 1 and 2. "Have gotten the man from the Jehovah," the man the aboriginal are among the various renderings of verse 1. There is no reason to question the connection between the expression of Eve and the promise of God as to a seed to be given him, as the Deliverer of the spirit. It is clear that she would look upon her first-born; so as the fulfillment of the promise. When the true seed appeared, 4000 years after a angels and prophets, not the mother, announced as the Deliverer of the spirit. It is clear of the earth; the second man is the Lord from heaven." "That was not first which is spiritual but that which is natural; and afterward that which is spiritual." (1 Cor. xv. 46, 47.) So, Cain stands as the spiritual man. Abel as a shepherd is a type of Christ the heavenly Shepherd. Ps. lxxviii. 25 Amos vii. 15; Micah v. 4; John x. 14. Cain is the firstfruit of the flesh and blood.

Verses 3 to 5. From ch. iii. 21. It is a fair inference that God had instituted sacrifice by blood as the ground of a sinner's acceptance. Cain would not come in this way. The doctrine was abhorrent to

him, as it has always been to his descendants. "The preaching of the cross is to them that perish foolishness." (1 Cor. i. 18.) Cain's offering cost him far more toil, and was far more beautiful in the eyes of man than was Abel's. But how could God accept it as atoning for sin? It came from the ground which had been cursed. What was there in it that made confession of the guilt of sin, and the righteous claims of God? It was simply an exhibition of man's pride and self-sufficiency before his Maker. As if he would say, "I can surcease the ground, but see what I as a man shut out of Paradise have brought forth from the ground itself! I have heard of sin, but I will come before God relying upon their works to save them." Abel's sacrifice recognized the very things that Cain's denied, a Holy God, a sinful man, an atonement for sin, and the ground of the ground of the atonement. This is the way of salvation now, and forever more for Adam's fallen race; this is the meaning of "the preaching of the cross." See Heb. ii. 14, 15, and Rom. i. 16 to 20. The cross crucified the two first men born into the world, and it divides the race still. We are either Cain worshippers or Abel worshippers.

From Saphir.

"As we lean with all the weight of our guilt on Christ for justification, we must lean with all the weight of our weakness on Christ for sanctification. We do not strong and of good conscience, and as we do not walk with the sword without the shield, so we do nothing, we can do any, by virtue of our union with the adorable Saviour, "I can do all things through Christ which strengtheneth me." Thus, as the Christian's life is more than conquer through Him that loved us and though our life appears to us a fragment, and to the very last day of our earthly pilgrimage we have to mourn over sin and to resist it, the kingdom has come to us, and with it the crown which the Lord will give to all who love His appearing.

Text for the day, verse 4.

Thursday, April 13th.

Genesis iv. 5 to 15.

Verse 5 and 7. This is a marvellous manifestation of grace: God reasoning and pleading with this proud, blinded man. "As I live, said the Lord, I have no pleasure in the death of the wicked; but ye, ye turn, for why will I die?" (Ezek. xxxiii. 11.) So Isa. lv. 7; and 2 Cor. v. 20. The Spirit of God is ever seeking in infinite compassion and love to lead sinners to God, and to lead God to lead sinners to come to the sacrifice. The meaning of verse 7 seems to be, "If thou offerest well thou shalt be accepted as well as Abel. You are a sinner, and under the power of Satan, and have sinned in sin. You can be delivered by sacrifice. If you refuse this, you must remain under the power of sin, and receive in yourself the judgment of sin."

Verse 8. Note what came as a consequence of receiving mercy, and obtaining God's salvation. Cain is left under the control of the devil. 1 John iii. 8 and 12. So will every one who rejects Christ. John iii. 18 and will say, "How can I and he be saved, all born into the world with a nature precisely like Cain's. Cultivation, civilization or education cannot change this. "That which is born of the flesh is flesh," said the son of God in John iii. 8. Study this first recurrence of a man born into this world as we are born, the offspring of sinful parents, lat. Pride of heart, leading to, 2d. Disobedience of God's law, Vanity as to his works; 4th. Jealousy, be. one of Abel being preferred; 5th. Anger, arising out of wounded vanity; 6th. Evil speaking because of anger; 7th. Hatred and murder. It is a fearful picture. May the reader have the light of God's spirit to see himself.

Verse 9 to 15. Here we have the Lord appearing in judgment. Was He not compelled to? Will He not be compelled to judge the race? If He punishes one sin, He must punish all sinners, and as one sinner. He must judge all sinners. So Rom. i. 18. Note Cain's attitude as an impenitent man. 1. He lies about his sin; 2. He lays the blame upon God;

3. He is overwhelmed by his punishment, but makes no confession, and asks no mercy. So Jer. xi. 18; xvi. 9 to 11.

From Mr. Moody.

"From the time Adam left Eden, there have been Abelites and Cainites. The Abelites come by way of the blood, the Cainites come in a way of their own. They wish to get rid of the doctrine of the blood. But be assured that any religion which makes light of the blood is of the devil. No matter how eloquent a man is, if he preaches against the blood he is doing the devil's work. Do not listen to him. Do not believe him. If an evangelist should preach any other gospel, I would not believe it."

Undoubtedly, when our first parents fell, God marked out the way, by which man might come to Paradise again. It was the way of the blood. He thought the grim and beautiful fruit he had raised by his own industry, better than blood. And there are a great many Cainites in the church to-day. They are trying to get away from their own way; they bring their own good deeds to God, and reject the Blood of the Atonement."

Text for the day, verse 7.

Friday, April 14th.

Genesis iv. 16 to 26.

Verse 16. The meaning of the word "Nod" is ragabond, all who forsake the Lord become such. The word "Nod" is a name which has been translated "gave command concerning Cain." This command would be to Adam and his children.

Verse 17. "Where did Cain get his wife?" is a question that puzzles many. It has been answered "she was a daughter of Adam and Eve, his own sister." In Gen. xii. 12, Abraham describes his wife as a daughter of his father.

Verse 18 to 22. Here we have man doing his best to get along without God in the world. Cities are builded; harps and organs are invented; Tubal Cain straws brass and iron foundries, and instructs men "how to become workers in metal, and pottery, and the arts are flourishing. Adah, Zillah and Naamah, women with musical names, and possessed, no doubt, with personal attractions, are upon the scene, to dance to the music and to lead the man in his vain fancy to make an Eden in a world where God is disowned and death reigns.

Verse 23 and 24. Here we have the first poetry of the Bible. If we are to believe that it is a confession of sin. Paradise without God, and open to Satan, is a fall: Hate, anger, selfishness, lust, murder, has been introduced into the hearts of men, and the fall of Adam is seen in the hearts of his children. The Hebrew scholars think that there is a prophecy of the atonement in Lamech's saying. His words have been translated thus: "I am wounded, my heart is deep, and I will put out in a substitute, who must be slain in my stead."

Verse 25 and 26. Adam was one hundred and thirty years old when Seth was born. He had many children before Seth, but the Lord indicated that through the line of Seth his seed should be preserved, until the coming of the Deliverer.

"Seth" means "appointed." "Enos" means "fallen" and the descendants of Seth, through Enos. "En" is the name of the "Jehovah," or of Himself as the name of the Jehovah. Cain refused to take the place of a "fallen man," and lives in the world without God. Seth takes his place and the name, and is of the seed of the Jehovah.

From Saphir.

"In the apostolic churches the hope of Christ's coming was the joy and strength of Christians. They realized that they had no work to do, and they were waited for their absent Lord; and the martyrs were made to suffer, to die with joy unspeakable and full of glory, because they held fast the promise given them that all that overcome shall be linked forward to the glory of Christ in His kingdom."

"Primitive Christians were unworship, because they were other-worldly, citizens of the age to come."

Text for the day, verse 26.

Saturday, April 16th.

Genesis v.

In Gen. iii. we have the record of sin entering the world; in ch. iv. we have the fruit of sin, in the picture of man under its power; and in this chapter we have the reign of death, as the "ages of sin." The picture begins before the fall, like the solemn ringing of a funeral procession, and the eight times repeated word, "and he died," sound like the tolling of a funeral bell.

Up to and including Noah, ten names are mentioned. Eight, one is translated, and one is saved in thank, to people the new earth. The chapter covers a period of 1555 years of man's biography, leaving Noah 120 years to live. The names are given in the verses for special study are verses 1 to 3, where man is created "in the likeness of God," but after his fall is not able to transmit that likeness to his posterity, but has a son begotten "in his own likeness." This is a foundation and fundamental truth, much dwelt upon in the New Testament. See John i. 12; John iii. 3 to 6; Rom. v. 19; 1 Cor. xv. 22.

From verses 18 to 24, we have the record of death. "Enoch," the seventh man in the list, is taken by God without passing through death. His life is a short one, compared with that of his son, who lived 365 years, while Methuselah's was 950 years. In his position as "seventh," he stands as a prophet, and is used as a type of the taking away of the saints in the latter day, (believed by many to be the seventh thousand year of man on the earth) when "Christ shall come to purify the world by fire, and set up his kingdom upon the new earth." See June xv. 15; Zech. xiv. 3; Matt. xxiv. 27 to 30; 2 Peter i. 16 to 19; 1 Jn. 1 to 14.

Verse 25 and 26. Methuselah "dedicated." We are taught by his example as to what our lives should be. If we are to be "caught up to meet the Lord" (1 Thess. iv. 17) or to have part in the resurrection, we must be "dedicated." See Col. iii. 1 to 3.

In verse 29 we have another prophecy from Lamech in the name given to his son. "Enoch" means "taken away from the judgment; Noah was to pass through and be saved from the judgment. One is a type of the church taken away and the other a type of the Jew taken away and preserved through the tribulation. Zech. xii. 8 to 10; Matt. xxvi. 64.

From Walter Raleigh.

Though our eyes do everywhere behold the sudden and relentless assaults of death, and nature assure us by never failing experience, and reason by the fallacy of human science, that we are mortal, yet upon the earth have neither certainty nor durability; that our bodies are but the anvils of pain and diseases, and our minds the hives of unnumbered cares, and our lives an unceasing journey, and the end of it true unhappiness of our condition, and the dark ignorance which covereth the eyes of our understanding, and we only prey, pamper and exalt this sensual and slavish death, and forget altogether, or remember not our away leisure, the imprudential, immortal soul, which can neither die with the reprobate, nor perish with the mortal parts of virtuous men. Being God's justice to be, and the sons of God, we should be and forever more as the ever living subjects of his reward or punishment.

Text for the day, verse 24.

Sunday, April 16th.

Genesis vi. 1 to 7.

Verse 1. In ch. 2. In ch. 19. we have mention of the daughters of men; and in ch. 19. we have mention of men who call themselves by the name of the Lord. The simplest and most natural explanation of these two verses, would therefore seem to be, that the sons of Seth, and the wives of the seed of Cain. To say that these "sons of God" were angels, introduces a feature nowhere else in Scripture alluded to, and foreign to its scope, as dealing

with man's corruption of nature as the result of the first transgression only. If we see in it the simple statement that the God's children were led into sin as the result of marrying ungodly women, we have a truth in harmony with the whole history of the church. Both the Old and New Testaments are filled with warnings upon this subject. Gen. xlv. 3; Gen. xxxvii. 48; Num. xxxi. 15; Neh. xiii. 29; 2 Cor. vi. 14, 15, 16, 17, 18, 19, 20, 21.

Verse 2. The expression "and they were multiplied" is used in the Bible as comment. The sin of man seemed so great that it was a marvel that he was not at once cut off. The Lord in mercy delayed judgment, but he gave grace in mercy. Both the Jews and the Gentiles. His Spirit should cease to strive, and man would be left to the corruptions of his nature, as flesh is left to putrefy if there be no salt to preserve it. See 1 Peter ii. 12 to 14; 1 Thess. ii. 17 and 9. The "hundred and twenty years" here, would seem to refer to the length of individual life, shortened by reason of sin. So, as we are told, "the days of men shall be reduced." Some understand it to indicate the period of time from the warning of God through Noah (See 2 Peter ii. 5) to the Flood.

Verse 4. No remains of primitive man have ever been found indicating more than from eight to ten feet as the extreme height. See Deut. iii. 11. In record of the largest man mentioned in the Bible. His height was said to be seven cubits. Goliath of Gath was only nine feet in height. (1 Sam. xvii. 4.)

Verse 5 to 7. This is the verdict after 1500 years of man's existence upon the earth. "That which is born of the flesh is flesh." Man is still the same in nature, unchangeably evil and alien to his Maker. The judgment of God has been recorded in the blood of the cross. The earth, as this present earth, is under sentence. Execution has been delayed for purposes of mercy through Christ, but the end is at hand, as described in the Bible. The old creation shall have place or standing before God. Isa. lxv. 17; Rev. xxi. 1.

From Saphir.

"Sons of God must be separate." Mat. vi. 24. Christ would have us free from anxious care. The Spirit of the Lord is feverish and restless. He says to you, "You are anxious because you are not decided in your love to God. You are serving two masters. If you were entirely on God's side, you would know that your work would be blessed; but if you serve God, then take no thought for the morrow. The divided heart is full of care, the simple-minded is free from anxiety." As a consequence of this anxiety, the Lord says, "The Lord God wants us to be rich; nay, He wants us to possess all things. But the way to riches is to give up all, even ourselves. He who looks after his own life, loses it, and his soul is in peril. However rich he may appear, but he who looks upon himself as not his own, but bought with a price, the servant of Jesus or Apollo, or Cephus, or the world, or life, or death, or things present, or things to come, all are ours; for we are Christ's; and Christ is God's; and God is our Father in heaven, who gives us what we need, and gives Himself, and for evermore."

Text for the day, verse 5.

Monday, April 17th.

Genesis vi. 8 to 14.

Verse 8. Note four things about Noah. 1st. He found grace; 2d. This made him just, and 3d. Led him to walk with God; and be, 4th. Accepted as righteous before God. (Ch. vi. 8 and 9, and ch. 1.) This is the order of God's will, and the order of the gospel. "We are justified freely by God's grace, through the redemption there is in Christ Jesus." (Rom. iii. 24.) "This leads us to yield our selves as servants of righteousness unto holiness." (Rom. vi. 19.)

Verses 9 and 10. Noah had not departed from God in seeking after "the daughters of men." The mother of his children, and the wives of his sons, were the seeds of sin.

Verses 11 and 12. "That which is born of the flesh is flesh." (John iii. 6.) "The first man defiled the nature, and ever since the nature defiled the man," says John Trapp. "How hard it is for proud man to accept the truth, to be converted, to be a fallen sinner!" Reader, do you see that you have that in you that, but for God's mercy through Jesus Christ, who saves you inevitably into the condemnation here described? "But ye will say, No, so shall also the coming of the Son of man be." (Matt. xxiv. 37 and 38); "3 Tim. iii. 1, makes it very plain that an awful state of corruption and sin will cover the earth, before Christ's second coming, to purify the world by fire." (2 Pet. iii. 1-7.) The nature of man remains the same from generation to generation, unchangeably evil. "Except a man be born again he cannot see the Kingdom of God."

Verses 7. "The end of all flesh is come before me." This is an important sentence, and makes an important change in God's dealings with man. From Noah's time, God's covenant mercies are to individuals and families, elected out of the world. The race, as a whole, has made manifest its unalterable character, as to God and holiness, and love for Satan and sin, and are left under judgment, with no further experiments to be tried, as before God, as being saved by their works.

Verses 13 and 14. This method of saving an elect family, was to teach of salvation to the world. Christ, is seen from 1 Pet. iii. 20, 21. The word "pitch" is from the Hebrew word "Kappab," meaning to cover. It is translated in many places in the Old Testament by English words, "pitch," "Ransomed," "Recoupled." This is its first use, and is a remarkable illustration of its meaning when applied to the blood of Christ as saving us from the judgment for sin, that is to be poured out upon the race.

From C. H. Spurgeon.

"Whether you remember Jesus Christ's coming or not, He is coming; He is coming quickly. When you read, 'Behold, I come quickly' it does not mean, 'I shall be here soon'; but it means 'I am coming quickly.' A man may be coming quickly from New York to-night, and yet he may not be here to-morrow, he may not be here for another week, but he is coming quickly all the same. Christ is coming quickly. He is an angel, leagues of distance lie between Him and you, he is covering them with the utmost speed. The glowing wheels of His chariot, whose axes are hot with the heat of His journey, are hurrying over the weary way. He is coming quickly, and you are not surprised, certainly I should not be distressed, if He came to-night. Could you all say as you would say to Him, 'I am coming quickly, and you will be ready for His coming. Let Him come, when He may. His coming will be full of love and joy to all who have trusted Him.'"

Text for the day, verse 13.

Tuesday, April 18th.

Genesis vi. 15 to 22.

Verses 15 and 16. God, who alone knew all that would be required to safely pass through the flood, gave minute directions as to what was to be prepared, and how it was to be prepared. Noah's plan was simply to follow God's direction, and obey God's voice. He had faith in God to do what was it not the only reasonable thing for him to do? "Why one of our modern sceptics have been of any assistance to Noah, with their high sounding phrases about "Lan's using his reason, and denying anything as a revelation from God that was contrary to reason?" Undoubtedly the sceptics of Noah's day may as well deny the existence of Noah and his ark, but Noah and his ark were *exactly* just the same, and the mirth of the multitude died away, ere the waters covered

the mountains. So God's Father, who fully knows, and who only knows, the mind of sinners, has provided a saviour in Jesus Christ of Nazareth, the God man, revealed in the four Gospels. Faith on our part is shown in our receiving Him, just as exactly as God has revealed His mind, and Christ of our own, evolved from our own intelligence of perverted reasonings, would be the same as Noah's building an ark after his own plans, rather than after God's.

Verses 17. Judgment upon everything outside of the ark. So now, all out of Christ are under judgment, as "shall die." Was God's solemn sentence, and "it was so." (Gen. vi. 7.) And see life, the wrath of God abideth upon him." John iii. 36 is God's solemn decree now, and it will be so.

Verses 18 to 21. With these, three times repeated, Life providers a permanent blessing. The first mention of "Covenant" in the Scriptures, is in verse 18. It is manifest that the covenant was on the ground of grace, and not because Noah in his flesh, was accepted as perfect. Ch. ix. 21 shows Noah overcome by the flesh, and one of "the all flesh" of ch. vi. 12. Noah stands here, in his covenant relations to God, as a type of Christ, "the Mediator of the new covenant." (Heb. ix. 15.) Those in the ark "with Noah's household," were Christ; "we have life" (Eph. ii. 5), because, when faith accepts Him, the sentence of death was met with His blood. (1 Jn. ii. 2.)

Verses 22. This is the obedience of faith. So Rom. vii. 26.

From Reginald Brynd.

"When the noble hearted Christian Captain Allan Gardiner, who dying of slow starvation on the desolate shores of Picotia Island, lay yet propped on the entrance of the cavern which was his only shelter, and his only food, and his only hope, "My soul, wait thou still upon God, for my hope is in Him." Near this mute, pathetic symbol of unshaken trust his skeleton was found. "O die of hunger, and thou shalt be like these savages, not one of whom he had succeeded in converting—could anything look like a deadlier failure? And yet from that heroic death of faithful anguish he sprung the great American mission. If Allan Gardiner's death was a failure, it was one of those failures which are the seed of the most infinite of the most transcendent successes. For such men the world is waiting. "For such men and women God seeks." Rivers of life come from them." Their lives illustrate to us the meaning of the words, "The obedience of faith."

Text for the day, verse 22.

Wednesday, April 19th.

Genesis vii. 1 to 10.

Verses 1. Note, list, where they were invited to come, into the ark, the place of safety prepared by God, to shelter them from the judgment that was coming upon the world. "2. And thus they were placed of refuge, and the only place of refuge for the sinner. 2d. Note who invited them. "The Jehovah" who had prepared the ark, and who, by the invitation, made Himself responsible for the safety of all who came. So, in the invitations of the gospel. See John x. 27, 28. "I will give life to them that believe on Me." "Come (now and all thy house)." So God's call to come to Christ is to each individual, but His promise to every one who accepts His call covers his house as well. The first one brought to God in a family, whether father, mother, sister, or brother, should first be invited, and seek the salvation of all the others. (See Acts ii. 39 and xvi. 31.) 3d. Note, what they were to turn from in accepting the call. The world as described by our Saviour: "In the days that were before the flood, they were eating and drinking, marrying and giving in marriage, as they did, that Noah entered into the ark." (Matt. xxiv. 38.) It required faith in God, and a sense for spiritual things, to leave a world, while yet the birds were singing, flowers blooming, and marriage bells were ringing merrily over the feast

of men. No dark cloud had appeared, no drop of rain had fallen. The word of God alone warned Noah (ch. vi. 4). So now, it is only by God-given faith that the true Christian knows that this smiling world is under doom, and it is only by God-given grace that he is enabled to turn his head from its seducing pleasures, and set his affections on things above. (Ph. iii. 1, 2, 3.)

Verses 3 and 4. A larger number of clean beasts in order to provide for sacrifices (see ch. viii. 20), and for the food of man (ch. ix. 3). Verses 4. Note the repeated warnings before judgment came. "Seven days before the ark, Noah was building the ark, he plainly told the people what it was for, and why he was building it. (See 3 Pe. ii. 5.) The gathering out, and building of the church now, is a picture of Noah to the world, of impending judgment upon rejectors of the gospel. (3 Thes. i. 5-10.)

Verses 5 to 10. Again the obedience of faith. Note that Noah didn't have to drag the animals; they "went in," moved by the spirit of God. So Acts xiii. 43; John vi. 37 and 44. Noah entered the ark the year 1656 after the creation of Adam. Methuselah, his grand-father, died the same year. Lamech, his father, in 1651. So all his forefathers had passed away before the flood came. Noah had seen them all except Adam.

From C. H. Spurgeon.

"If we will follow the Word of God closely, under the guidance of the Holy Spirit, we shall find that we get into the details of our private life, into the details of our church life, into the details of our troubles, our wants and our joys. God will direct you in everything if you are willing to be directed. You see not as the horse, or the mule, that hath no understanding; whose mouth must be bridled with bit and bridle," but by willing to be directed by God, and you shall not be without direction even in the smallest matters. Ch. yes, the Lord directs us in all things, and we shall find that there is no stult in His relation to the man who is willing to see."

Text for the day, verse 1.

Thursday, April 20th.

Genesis viii. 11 to 24.

Verses 1. Note the expression, "the fountains of the great deep were broken up." This shows that seas and oceans burst their barriers and rose up over the land, at the same time that the heavy clouds discharged their moisture from above. There must be a connection between the events of the numeral seven in the early history of man. The seventh day is the day of rest. When sin has destroyed the rest of earth, the seventh man from Adam, Noah, was born. Rom. vi. 23, 24. His six hundred years upon the old world, and after passing through judgment, comes forth upon the new earth, at the commencement of his seven hundred year life. The early fathers taught that after 6000 years of man upon the earth, there would be the judgment of fire, and the seventh thousand years would be the millennium. (2 Peter iii. 7 and Rev. ix. 4, 5, 6.)

Verses 10 to 18. Life is a sacred thing. It comes from God alone. Man's place on the earth is as God's representative, to govern, care for and preserve life. So in the Bible, the brute creation are linked with man in the effect of the fall, and are provided for in man's redemption. They are to be blessed with man upon the new earth. Rom. viii. 12, 13, 14, 25. Note the assurance of Noah's safety. "I will be with thee." Rom. vi. 23, 24. If he had had the 46th Psalm, how he would have sung with his household, as the rain poured down upon him during all those wondrous days: "Our security is in mercy; we have not trusted in our own strength, nor have we relied upon our own wisdom; we have trusted in God, and He has saved us by His own eternal word in the place of security, under the shadow of His wings." Rom. vi. 23, 24. Have you read the reference? Are you in the ark? It is stronger than Noah's. His was for time; this abideth for eternity.

Verses 17 and 18. The judgment that swallowed up the world, lifted up the ark, and carried all in it over, into the new world, out of judgment. So the ark was a picture of the resurrection, as we pass through judgment, and pass over into new life. 1 Peter iii. 20-22.

Verses 19 to 24. Death for all outside the ark. So now, all outside upon all out of Christ. Rom. vi. 23, John iii. 36; 1 John v. 11, 12 and 19. The ark was the only place where life could be preserved. So now, the one and only way for man to have life is to come to Christ. John v. 24-29.

Text for the day, verse 16.

Friday, April 21st.

Genesis viii. 1 to 12.

Verses 1. The Lord who "shut him in" did not forget him, or anything connected with him. The very "cattle" are thought of. So "the hairs of your head are all numbered." God never forgets the least out of His children. He is never unmindful of the circumstances that are in, and of the trials they pass through. "We have not an high priest that cannot be touched with the feeling of our infirmities; God remembers everything about His blood, and His children, and their sins; and of these He says: "Their sins and iniquities I will remember no more." (Heb. x. 17.) We might the prophet exclaim in wonder: "Who is a God like unto thee?" (Isa. xlv. 5.)

Verses 2 to 5. Peace had reigned in the ark, just in proportion as they trusted in God's word for their safety. Rest, and outward comfort did not come into the ark. It never appears. So we now have peace by faith in Christ's work and word as to our eternal security. Rest and satisfaction await us on the resurrection morning. Rom. xv. 13; 1 Pet. i. 6 of His children. He is never unmindful of the circumstances that are in, and of the trials they pass through. "We have not an high priest that cannot be touched with the feeling of our infirmities; God remembers everything about His blood, and His children, and their sins; and of these He says: "Their sins and iniquities I will remember no more." (Heb. x. 17.) We might the prophet exclaim in wonder: "Who is a God like unto thee?" (Isa. xlv. 5.)

Verses 6 and 7. The raven, as an unclean bird, would stay away to feed upon the carcasses it might find upon the waters. The earth might be fit for it, but not fit for man.

Verses 8 to 12. The dove, as a clean bird, would feed upon nothing but the fruit of the earth, and would not remain away from the ark, until the earth was a fit place for God's children. The dove also, as a messenger of peace, appears. So the lesson is here taught that God's children should be led by the Spirit. May we, as citizens of heaven, abide in Christ, and while mingling with the world, find no rest, or any evil ever "in the evening," as to our abiding place in Him.

From C. H. Spurgeon.

"God will teach you, if you will wait upon Him" the details of your work, the details of His gospel, the detailed explanation of your experience. In all thy ways acknowledge Him, and He shall direct thy paths. As one said in the other day, and thought very wisely, "God directs His servants' steps, and also his servants' stops when they are not able to take any steps but feel bound to stand still." God directs them in not acting as well as in acting.

Text for the day, verse 9.

Saturday, April 22d.

Genesis viii. 13 to 22.

Verses 13. This was the first day of the Seventh century of Noah's life. Verses 14. He abode still in the ark for two months, until the ark was removed, until the earth was prepared to receive its inhabitants. He waited orders from God to go in, as he had waited orders from God to go out. If it required

faith to go into the ark before the rain began to fall, so it required faith to stay there after the ark had ceased to rise. It was probably permitted as a trial of faith, that with the clear sky above them, and the green earth beneath them, they should be kept there as long as patiently waiting upon God. How likely is to the attitude of many an aged and weary saint, who is writing after the storms of life are over, for God's call to come away from the earth, to the golden fields of the paradise above. This "patient waiting" is the last trial of faith. Heb. x. 35 to 37.

Veres 15 to 17. What a happy day was this for Noah and his family! The glad release, the happy deliverance had come. The coming of the Lord, when Christ's disciples are caught away from earth, in groups of families, and in bands of brethren, to the "land in the air," and to take possession with Him of the newearth, will be quite like this. (See 1 Thess. iv. 16 to 18). Note that everything that went into the ark alive came out of the ark, so there was no death in the ark. So all who have life in Christ Jesus, will be preserved in life, and made manifest in glory. Those that thou garest me, I have kept, and none of them are lost. (John 6:39). "I am able to Pluck thee out of my Father's hand." (John x. 29) "Kept by the power of God through faith unto salvation." (1 Pet. 1. 5). As there was no life on the earth except in Noah and his family, so now there is no life on the earth, except in Christ and his disciples. (John III. 36; 1 John v. 11, 12).

Veres 18 to 22. Note that Noah takes possession of the new earth on the ground of sacrifice. So the blood of the Son of God sprinkled at Calvary, is the ground of the title of Christ's church. God will own it by and by, how literally, so now it is His kept promise, to deal mercifully with this earth for Christ's sake. Ever returning harvest is a testimony to His goodness.

From Regions Beyond.

"It is true that most Christians know little of the dying that alone can bring forth fruit! Instead of always bearing about in the body the putting to death of the Lord Jesus, that the life also of Jesus might be manifest in this world to us, we rush with us a flourishing self-interest, which manifests our own desires and aims more plainly or far than those of Jesus Christ!"

Text for the day, verse 22.

Sunday, April 23d.

Genesis ix. 1 to 17.

Note that the "blessing" of God and the "covenant" made by God with man, is based upon the fact of judgment executed, in the flood upon the ungodly, and at "the altar" for the penitent.

God's righteous dealings with man are revealed in His "blessing" of man.

First Sacrifice. Chapter viii. 20; Lev. 1. teaches why sacrifice was required, and why instituted! It was to be a "make-atonement."

Second God's "covenant" of the sacrifice. Ch. xii. 1. So in Gen. xv. 1, Christ is called "an offering of a sweet savour;" that is, acceptable unto God, and signifying that those who come to God with Christ only, as the offering, are accepted with Him. (See Eph. 1. 6 and 7).

Third, God's blessing on the elect family represented in the offering. Ch. ix. 1 to 7.

This blessing had to do entirely with this earth. Our best blessing has been given to us in connection with "heavenly things." (Eph. 1. 3). The one is the type of the other.

Domination and rule over the lower order of creation is continued to God. It is ordained, and His protection is guaranteed. The command of Gen. 1. 28, is twice reiterated. "Be fruitful and multiply." (veres 1 and 7). From veres 3 and 4 it would seem that no permission had been given to man to feed upon the food to eat flesh. Veres 5 and 6 contain the foundation of all laws enacted by man against the crime of murder. Experiments have

demonstrated over and over again, that security of life, becomes precarious just in proportion as the command here given is disobeyed. "Whoever sheddeth man's blood, his blood shall be shed." "The ruler shall not the sword in vain." "No hereditary rule, and governments exist to carry out the decree of God.

Fourth, A covenant with the race through Noah, its representative head, that the world should not again be drowned in a flood. The bow in the heavens is the sign of this covenant, as Christ, who passed into Europe, and into Asia, and into the glory is the surety of the new covenant. Noah is looking into the future, and Noah is looking to his peace to us to our safety for eternity. Rom. iv. 35 and vii. 1.

Text for the day, verse 30.

Monday, April 24th.

Genesis ix. 18 to 29.

Veres 18 and 19. As four rivers flowed from Eden out over the earth to fructify the ground, so the streams of human existence have flowed from these four men, Noah and his three sons, there is an immense amount of material for investigation of the very limited amount of facts available, corroborates the word of God. "Of them, was the whole earth overspread."

Veres 20 and 21. "That which is born of the flesh is flesh." Here is a sad example of what man is in nature, as unchangeably evil. Not until Christ shall put Satan in chains, and reign over the redeemed earth, will he be used to feed children to drink wine. If Satan used to disgrace a man of Noah's age, wisdom, experience and faith, how foolish for man now to deny that there is any danger. "Wine is a mocker, strong drink is Noah's vineyard has let loose a worse flood upon the earth, than the flood that hoisted the ark. A thousand times more people have died from drunkenness, than were drowned in the flood.

Verse 22. The probability is that Ham had been rebuked by his father for the same sin that had now overcome his father, and vindictive against his way. Noah would not be one only with an appetite for wine. He may have been drinking with his father.

Verse 23. See this dual act of charity applied to us as Christians, in our treatment of one another in Gal. 1 and 1 Peter v. 8.

Veres 24 to 27. Note in this blessing, that the term "Jehovah God" is applied to them, only. He was the father of Abraham, and father again of Ishmael, and of their descent. The nations of Europe are of Japhethic origin.

Veres 28 and 29. He had lived 600 years with Methuselah, who is said 100 years after Adam, and he was the first to be seen and known by Abraham, who was forty years old when Noah died.

From Whitelaw.

On the threshold of the new world, like the Lord Jesus Christ in the opening of the gospel dispensation (Luke 1. 33), the patriarch Noah appears to have been set on the threshold, and after awhile of many, and for a sign to be spoken against that the thoughts of many hearts might be revealed. All unconsciously to him his vine planting and wine-drinking became the occasion of unravelling the different characters of his sons in respect of 1. Filial piety; 2. Tender charity; 3. A disclosure of human destiny. How plainly we are taught by this incident, that a son may have pious parents and experience many of the spiritual merits for their sake, and yet be as heart a child of the devil.

Text for the day, verse 30.

Tuesday, April 25th.

Genesis x.

Verse 1. Noah was made a wonderful repository of history. He lived with Methuselah for 60 years

before the flood, and Methuselah had lived with Adam for 100 years. After the flood Noah lived for 350 years, he lived with Abraham to have for over forty years old when he died. Shem, placed first in the list as being not only the elder, but as inheriting the blessings of the covenant and named first in the list. The natives of India, and probably of most of Lower Asia, are of Shemitic origin. The descendants of Ham peopled the central and west of Asia and Africa. The descendants of Japheth passed into Europe. The names here given to Noah's descendants are applied in the Bible to the countries where they wandered. It is an interesting study in history and philology to trace the descent and look up the passages where these names occur. There is more information in this chapter, as to the early history of man in this world, than in all the books on earth beside. There is but a simple narrative of fact, beside must be deductions from these facts, or theories and conjectures. It is to be noted, that while Ham's descendants were given as servants to both Shem and Japheth, they are the first to distinguish themselves, and seem to take the lead over their brethren. See veres 8 and 9 about Nimrod building Babylon, and in verse 11, Assur builds Nineveh, or Babel. In verse 12, Gomer and Japheth built Iremel, and in verse 13, Mizraim is mentioned, whom we know went to Egypt. Thus the three first great kingdoms are founded by Hamites. They have all fallen before the sons of Shem and Japheth.

From Whitelaw.

It is impossible to exaggerate the importance of the Bible, in its annals of the earliest effort to exhibit in a tabulated form the geographical distribution of the human race. It describes the rise of states, and consistently with all subsequent testimony, gives the names of the Egyptian Hamites the first founders of empires. It exhibits the separation of the Shemites from the other sons of Noah, and the budding forth of the line of promise in the family of Abraham. Christian students, thus enabled to trace the descent of the woman's seed, and to mark the fulfillments of Scripture prophecies concerning the nations of the earth.

Text for the day, verse 9.

Wednesday, April 26th.

Genesis xi.

Veres 1 and 2. Just after the death of Noah, going on to ch. 12, "Journeyed from the east" should be "journeyed eastward." This is the first great migration.

Veres 3 and 4. In verse 1 we have man with language, given power of combination; in verse 2, man as a traveler, power of locomotion; in verse 3, man as a builder, power of creation; in verse 4 we have man as a sinner, using all of his powers to be independent of God. The city and the tower were not built for God's glory or to exalt His name, but to make man a name. Contrast what is said of this, "man's city," with what is said of Zion, the city of God, in Gen. xii. 1. Noah probably kept his descendants in the way of worshipping God while he lived. As soon as he died they used their powers of speech to incite one another to forsake God, and used their powers of locomotion to get away from the place of God's altars, and commenced to build a tower into which they might flee and defy God if another flood came. Compare man's tower with the Lord's tower in Prov. xiv.

The Godless and Christless ones of our day are still at this tower building business, i. e., seeking to be independent of God. The Lord would the little children of this generation are of their Paris tower 1,000 feet high; London will have one 1,300 feet high, and the thought of its builders will be, "What will the Almighty say if that?" It seems to me that the day is dawning that was ending as it began, in building towers

"whose top may reach unto heaven." "The coming of the Lord draweth nigh."

Veres 10 to 32. Shemites separated by the confusion of tongues. Terah and Abraham separated by call of God. (Acts vii. 8-4.)

From C. H. Spurgeon.

God grant us grace to make good use of the treasure of experience which is stored up for us in the sentence of death upon all human powers and merit. When all hope in self is quite gone, Christ comes in, and with His infinite grace rescues the soul from destruction.

Text for the day, verse 5.

Thursday, April 27th.

Genesis xii.

Veres 1 to 3. This call to Abraham came while he dwelt in Mesopotamia. Terah seems to have started with him, but tarried at Haran. His name is "delay," and the meaning of Haran is "parched place." Terah tarried here, and kept his family here, until God took him away by death. It is a solemn testimony to the danger of delay in going on to the place God calls us to accept. Let us not be Terahs. It is not enough to come out from the world; we must get into our place, as risen ones, setting our feet on things above. (Col. iii. 1; Romans vii. 4). Note in commencing ch. xii, that the Bible from this on is mainly devoted to the history of Abraham and his seed, the Israel coming kingdoms of God. The Hamites, the Japhethites, and the apatate Shemites, are left to go on, as described by David in Ps. lxxiii, building towers, setting their mouth against the heavens, and their tongues as a harp, singing their own name, with the inward thought that they shall continue forever" (Ps. xlii. 11), while God gathers out of the earth a people to Abraham, "confess that they are strangers and pilgrims on the earth, and seek a better country, that is, an heavenly" (Heb. xi. 13 to 16).

Verse 5. "They went forth to go, and they came." Terah was dead.

Verse 7. This was his first altar. None recorded as built at Haran, and no appearance of the Lord there. He was not where God is to be seen and known. "Blessed" men's house of God: "Hail," heap of ruins. The first was before him, and the second beheld him. So Phil. iii. 13.

Veres 11 to 30. A failure of faith, and a consequent failure of faith. "What would God have done had he not said, 'Blessed' men's house of God: 'Hail,' heap of ruins. That which is born of the flesh is flesh."

From C. H. Spurgeon.

One mark of ripeness, and a very sure one, is a loath of earth. Ripe fruit soon parts from its bough. If you wish to eat fresh fruit you put out your hand to pluck it, and if it comes off with great little longer; but when it drops into your hand, quite ready to be withdrawn from the branch, you know it to be in good condition. "When, like a fig, we can be plucked off to our part," when we set led by all earthly things, oh, then it is that we are ripe for heaven.

Text for the day, verse 1.

Friday, April 28th.

Genesis xiii.

Veres 1 and 2. So God, in all the history of the Jews, gave them repeated deliverance from Egypt, but brought them back, and their property out unharmed, just as He here brought out Abraham. How easily God can protect His children, and deliver them from their enemies. Egypt is a type of the world, and the deliverances of Abraham and Israel are types of the church being kept from the evil that is in the world, and finally, taken out of

the world (John xvii. 15; Gal. 1. 4; 1 John ii. 15; 1 Thess. iv. 17).
 Verses 3 and 4. Not happy in Egypt, not contented with cattle, silver, and gold. As a child of God, he longed for communion with God, and with David, had "rather be a doorkeeper in the house of God than to dwell in the tents of wickedness." Child of God, Egypt can never satisfy your contentment. "Keep hold of the Rock. Keep hold of you. It is your only place of rest. Better, far better, be at Bethel with famine, than in Egypt with plenty."

Verses 10 to 13. The story of Lot's departure from God. It commenced with the journey to Egypt, where the wealth was amassed that made strife and trouble, as it always does. Probably Lot married in Egypt. His wife seems, at all events, one of that sort. Note in the 7th verse the dishonor done to God by this strife among His children, before the Canaanites and the Perizzites. It is the same now, when Christians are with one another, and are lacking in brotherly love (1 Cor. v. 1 to 8).

Verses 10 and 11. It is doubtful whether Lot went to Bethel. He didn't lift up his eyes high, envied her, or his action would have been different. He thought he had made a good bargain, and got the better of his uncle, but he was mistaken. Things went wrong with him after he "separated himself from Abraham."

Verses 11 to 13. Lot "separated himself from Abraham," not Abraham from Lot. Abraham remained on high ground at "Bethel," and when he journeyed in Egypt, he was on higher ground at "Hebron." Lot had no heart for this higher life, this upward journey, and went down into the plain, "pitching his tent toward Sodom," and soon finding himself in Sodom where his daughters were among the men of Sodom, and he becomes a "leading citizen," but, not leading anybody to God.

Text for the day, verse 17.

Saturday, April 29th.

Genesis xiv.

Verses 1 to 11. This is the first time that "Kings" are mentioned in the Bible. Of course they are fighting one another, and robbing the people. All the forces of "modern civilization" seem to be in full play from the very outset.

Verse 12. It would have been better for these four kings not to have meddled with Lot. As a child of God, he had a mighty father to look out for him. God permitted this trouble to come upon Lot, to get him out of Sodom. In ch. xiii. 12, we read, "He pitched his tent toward Sodom." Here we find him dwelling in Sodom. When a Christian begins to yield to the world, it is like a stone rolling down a hill, he goes until he gets to the bottom. The Lord sends chastisement and sorrow to stop our career, and turn us back, but we pay no attention until the tree descends, and our idols are consumed. God had to burn up Sodom to get Lot away from it.

Verses 13 to 16. All of Abram's interest was for his brother. So we should be interested in all that

because of suffering or sorrow to our brethren. Note the strength God gives to a separated man. Lot, out of communion with God, can offer no resistance, but is dragged away a captive. Abraham, made strong by God, defeats the enemy, and recovers all.

Verse 17. This King of Sodom had probably often laughed at the singular old pariah up in the hills, living in a tent and refusing Sodom's luxuries. He felt different about him that day.

Verses 18 to 20. Various conjectures as to who Melchizedek was. God has purposely left us in ignorance, that he might be made a type of Christ (Heb. vii. 1-4).

Verses 21 to 24. Nothing from the world. So 2 Cor. xii. 17. This was a grand testimony for God. The blessing of Melchizedek prepared Him to give it.

Text for the day, verse 23.

Sunday, April 30th.

Genesis xv.

Verse 1. Abram had honored God in rescuing Lot, in paying tribute to Melchizedek, and most of all, in refusing the gifts of Sodom, and now God honors him. So 2 Tim. iv. 7 and 8. Let us remember, when the way seems hard, and the temptations to yield to the world very strong, that the end is soon coming, and that our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Abram was a greatly tempted man. His life was full of trials, and we can see how he became the grand character that he was because of these trials. So James 1. 3 says, "Count it all joy when ye fall into divers temptations." If we would have a part in glory with faithful Abraham, we must have the faith of Abraham, a faith that stands the test of trials. What a word was this, "I am thy shield, and thy exceeding great reward." "Thy shield" to protect thee from those kings that would quickly devour thee, and a "reward" better than all that Sodom offers.

Verses 2 and 3. An heir, better than all else besides.

Verses 4 and 5. A wonderful promise to this godly old man.

Verse 6. Believing in the Lord, is to believe in and rely upon his Word. See Rom. iv. 3 and 5 and Gal. iii. 4. The word "counted" here is the same as "imputed" and "reckoned" in Rom. iv. The lesson for us is summed up in Rom. iv. 20 to 22. Pray over these verses until you understand them.

Verse 11. So let us drive away vain and wandering thoughts, when we should be occupied with Christ alone as our sacrifice.

Verse 12. Alone in the conscious presence of the Almighty, and the history of his seed revealed to him.

Verse 17. God thus testifying that He accepted the sacrifice, and that the covenant that followed should be most certainly fulfilled.

Verse 19. Israel, in the latter day, shall fully possess this territory.

Text for the day, verse 1.

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